

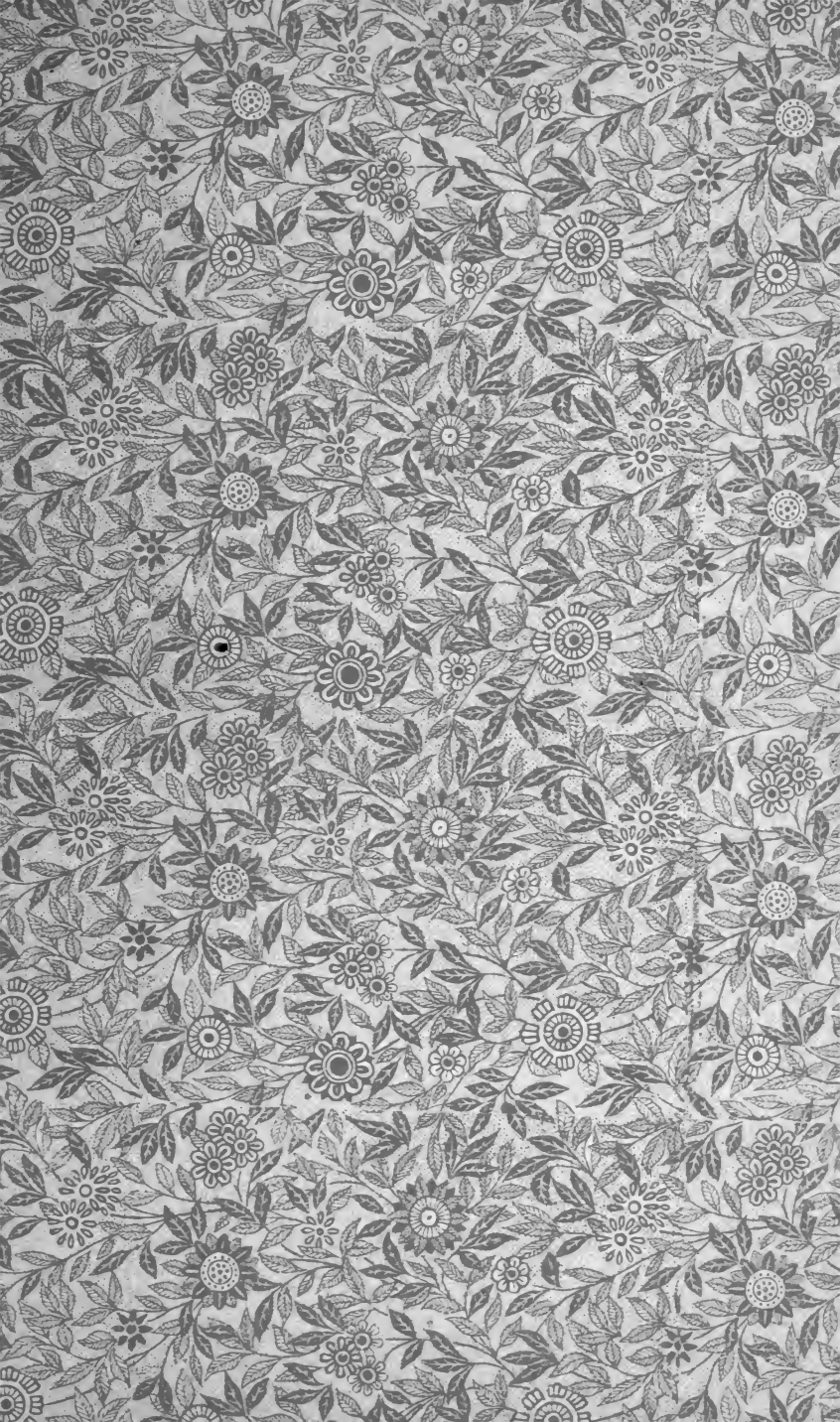
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UNITED STATES OF AMERICA.







A BRIEF INTRODUCTION
TO THE
STUDY OF THEOLOGY

✓ BY
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PREFACE.

THIS little book contains the substance of lectures which for some time I have been in the habit of delivering to the junior students of the Theological Seminary, Cumberland University. It seemed to me that the publication of such an outline treatment of the science of Theological Encyclopedia and Methodology would be not only a matter of interest, but also of advantage, to many undergraduate ministerial students. It is certainly desirable that one should have a map, either in his mind or before him, when one studies geography. It is desirable, also, when one travels upon the high seas, even of theological science, that he should be able to know his bearings. Perhaps this brief outline of a great subject may serve some such purpose in behalf of that large and less advanced class of theological readers and students for which it is exclusively intended. Perhaps, also, it may serve to enliven and intensify the impression on the part of such readers,

whether ministerial or lay, of the breadth, and depth, and dignity, of Christian Theology, considered as a science composed of many parts. Perhaps, again, it may stimulate some to renewed effort after higher and more efficient attainment in Sacred Learning, or in Christian activity. If any one of these ends should to any extent be accomplished, I shall think that the publication of the book has been justified.

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A BRIEF INTRODUCTION TO THE STUDY OF THEOLOGY.

I. THEOLOGICAL ENCYCLOPEDIA.

DEFINITION AND SCOPE.

THE term "theological" is here used in its broadest sense. Theological Encyclopedia is that branch of Universal Encyclopedia which deals with theology in the most general sense of that term, and with that which immediately appertains thereto. It is a survey of all the departments of theology and related topics. It describes the organism of theological science, exhibiting the parts which make up the whole, and the logical connection which each part has with each of the others. It is to theological science what a map of a country, for example, is to the geography of that country. It deter-

mines the boundaries of each branch of the science, and the place of each in the general scheme. It inquires and determines, for instance, whether Apologetics is a part of Systematic or of Historical Theology; whether Biblical Theology is to be called an exegetical or an historical science, or, indeed, a science at all.

Theological Encyclopedia is, of course, not the same as *a* Theological Encyclopedia. The latter is a kind of dictionary, treating its topics in alphabetical order; the former is not a dictionary, but a scientific discussion of the organism of theological knowledge, just as botany is the scientific discussion of the organism of one or more plants. The object of a theological encyclopedia is the *subject-matter* of theological knowledge. An article in a theological encyclopedia on the atonement (e. g.) would be nothing more nor less than a brief treatise on the atonement. But the object of Theological Encyclopedia is not the subject-matter, but the organism or structure. It would deal with the atonement, if at all, only in so far as to determine whether it should be treated in connection with the doctrine of God, or man, or Christ; that is, whether under the head of theology proper, or anthropology, or christology, or elsewhere.

DIVISIONS.

Theological encyclopedia may be divided, or considered, on the basis both of its functions and its scope.

In the first instance it is both propedeutical and complementary; its office, in the first place, being to stand at the threshold and introduce the student into the domain of theology; and, in the second place, to stand at the other side of the domain, and by a process of review justify the method pursued in reaching it. The one is the science in its basal elements: the other is more of the nature of a completed and fully rounded system.

On the basis of its scope Theological Encyclopedia is both general and special. In the one case it deals with such questions as: The relations of theology to science; its relations to the arts and general culture; its relations to philosophy, ethics, psychology and logic; the leading tendencies of theological thought, and the attitude of the student of theology, or minister of the gospel, in regard to these tendencies.

On the other hand, it belongs to the province of special theological encyclopedia to consider the several great divisions of theology, as Exegetical, Systematic, Historical and Practical theology; to enquire whether this fourfold division be logically justifiable; to discuss the

correctness of any assumed analysis and nomenclature; to exhibit the logical subdivisions of the main parts, the relation of the parts to one another, and the method according to which the science may be best developed.

IMPORTANCE.

It is obviously true, without proof, that every student should endeavor at the outset to gain a general idea of the range of human knowledge before attempting the pursuit of any special branch. He should know something of mathematics in general before beginning an exhaustive study of geometry. He should know something of Palestine in general before beginning an exhaustive study of Judea or Samaria. A bird's-eye view of the whole facilitates the mastery of any particular branch; and to have first a general knowledge of any particular branch facilitates the mastery of its details. It is equally true that every Biblical and theological student should endeavor at the outset of his work to gain a general idea of the range of Biblical and theological learning. In this way, and in this way only, may he be enabled to locate himself at any time; to determine his latitude and longitude, so to speak, on the great globe of knowledge. Herein lies one difference, at least, between education and mere

information. One may have much of the latter, and at the same time very little of the former. Unclassified information is not education; and if I may so speak, unlabeled items of information, however numerous, are not of themselves education. It is like the difference between a pharmaceutical shop with the bottles and jars and vials all classified and labeled, and a pharmaceutical shop with the bottles and jars and vials mixed in a disorderly way, and all without labels. The danger results from the fact that certain articles so closely resemble one another as to render it difficult for the eye to distinguish the harmless from the poisonous. Some truths cannot be well understood apart from other truths, or apart from their relations to the whole system. Some truths are not even wholesome apart from their relations to others. No amount of information is entitled to be called scientific knowledge unless it be classified, labeled, known, not only in itself, but also in its relations and bearings. No amount of information which one may possess can entitle him to be called educated unless it has been acquired in such manner, or to such an extent, as to justify us in calling it science, or knowledge in the strict sense.

Let us quote the words of Schelling: "The recognition of the organic whole of the sciences

must precede the definite pursuit of a specialty. The scholar who devotes himself to a particular study must become acquainted with the position it occupies with respect to this whole, and the particular spirit which pervades it, as well as the mode of development by which it enters into the harmonious union of the whole. Hence the method by which he is himself to estimate his science, in order that he may not regard it in a slavish spirit, but independently and in the spirit of the whole." That is to say, a knowledge of Theological Encyclopedia prevents us from taking a narrow, illiberal, and disjointed view of the branch of theological study which we may be pursuing, or the branch of church work in which we may be engaged; prevents us from attaching undue importance to it, to the prejudice, or total neglect, of other branches, and exhibits to us the frame-work of theological science in such way as to enable us to see that any one branch is not in itself all, but is only a part of a general whole.

A volume made up of a number of chapters, or essays, on theological topics may be a very different thing from a well constructed treatise on theology; and it would certainly be far less satisfactory. The former could give the reader no idea of theology as a science made up of logically related parts, but the latter would; and hence any mind of the least logical training

can easily perceive that the latter would be more conducive to an understanding both of the parts in detail and of the subject as a whole. If, for instance, the attributes of God should be discussed, in one lecture or chapter, and the resurrection in another, and the atonement in another, and so on in such way, this of course would be neither logical nor satisfactory to an intelligent reader. And even if the chapters should be arranged in their right order, and yet no connection or relation between them be exhibited, such a work is still defective and unworthy of the name of a scientific treatise. No question is well understood until it is understood not only in itself but also in its system. Here, therefore, again appears the importance of the theological encyclopedia, for by it is determined not only the order in which the topics shall be treated, but also their relation to one another and to the whole. It is, to a certain extent, the logic of theological science.

THE RELATION BETWEEN THEOLOGY AND PHILOSOPHY.

But theological science is so closely allied to philosophy that the relation between the two must be, at least briefly, considered here. It is not the province of theology to discuss ques-

tions of relations; it rather assumes that the student has settled these, at least provisionally, in his propædæutical course.

Theology not only presupposes philosophy as a preliminary discipline, but stands related to it in other essential respects. If by philosophy is meant the inquiry concerning things from a purely rational, or naturalistic, standpoint, it is only itself a species of the genus Theology, as we shall see further on; the basis of analysis, or distinction between the species and the genus, being in this instance the *method*, rather than the *subject-matter*, of the two sciences respectively. Philosophy in this sense is sometimes called Sacred Philosophy, and as thus or otherwise named has its proper place in the theological scheme.

But we here use the term simply in the sense of Psychology and Theoretical Ethics—philosophy as denoting a science in itself, wholly distinct from theology, and yet which furnishes the rational basis of theology. Theological science, like the physical sciences, is inductive, because it deals with the facts as ready made, so to speak, and furnished for its purpose. It is not the province of any science, or of any part of any science, to gather its own facts. But in every instance the thing to which the facts are addressed is the human conscious reason. This is true whether the

facts be naturally or supernaturally revealed. In other words, the reason is the organ, or medium, through which is transmitted to us every revelation, and without which none could reach us; just as the atmosphere is the essential medium through which is transmitted to the eye the sun's light. As the atmosphere is, so does the light appear to us, whether white, or red, or otherwise. Hence the human mind itself must be understood, or a knowledge of it assumed, in order that the validity of its interpretation of the facts may be tested.

Suppose, for example, that one's philosophical studies should lead him to the erroneous conclusion that mind is only a modification of matter. In that case it would be but a short step to the denial of the existence of all spirit, hence of God and the facts of human freedom and responsibility. Hence theology would no longer be possible, for its foundations would be destroyed. Against this form of disbelief the Bible, or revealed word of God, cannot be used as a weapon to begin with, for the fundamental fact that it is the revealed word of God, or the word of God in any sense, is denied in advance. If the disbeliever will hear it aright, however, the Bible may even in this instance successfully plead its own cause through its persistent, though noiseless, impression on his heart.

Suppose, on the other hand, that one's philosophical conclusion should be idealism—the assertion that spirit is the only reality, of which matter and the world are only modifications. This, again, would be destructive of theology, for theology presupposes spirit and matter as distinct and antithetical realities, and a liberty which is not absolute like God's, but which implies dependence—liberty within certain restrictions. But the result of a deeper and truer psychological study and inquiry concerning the ultimate laws of thought justifies this fundamental postulate of theology.

Suppose, again, that the philosophical conclusion should affirm that spirit and matter, God and the world, are not only distinct and antithetical realities, but that the antithesis between them is rigid and irremediable; that they are out of all relation to each other, the one having nothing to do with the other whatsoever. This is deistic epicureanism, on the basis of which, of course, theology cannot be constructed, nor any of its conclusions be admitted.

Suppose, in the next place, that the essential antithesis between matter and spirit should be destroyed by identifying them—God is the world, or the world is God. In this case moral freedom is a phantom, sin is a natural

necessity, redemption is a fiction, and deity becomes a conscious God only by a process of evolution. This is pantheism, which is obviously destructive of Christian theology.

Suppose, further, that the philosophical conclusion flatly denies the reality of spirit behind matter, and affirms that there is nothing but matter, force and mind being in some way only an outgrowth of matter. This is bold, materialistic atheism.

Suppose, however, that one's philosophy does not deny the reality of spirit behind matter, and as essentially distinct from matter, but simply affirms that if spirit, as God, exists at all it is unknowable, all that we can know being matter only and the phenomena of matter. This is agnosticism—the denial of the possibility of knowing God and of a supernatural revelation by him to man. Each of the conclusions of philosophy here referred to has had its advocates, one or all of them being stoutly held at this very day. They belong to the domain of inquiry and investigation that is common alike to theology and philosophy. And hence when either philosophy or theology comes to deal with them they must have with each other a previous understanding, or there will be a difference and collision, or one or the other must retire from the field. But theology cannot retire from this field without in that

very act destroying itself; for Christian philosophical theism, which is the opposing conclusion to the ones above mentioned, is an essential postulate of Christian theology. The religion that is based wholly on a theology destitute of the philosophical element is in constant danger of superstition and fanaticism. If such a religion be well adapted to any man here or there, it is certainly not well adapted to all men. Witness, for example, the character of religion that prevails to a considerable extent among the African race in the South, and among ignorant Roman Catholic populations. The mass of mankind cannot keep in mental equipoise unless it be provided with a rational or philosophical ballast.

But on the contrary, if philosophy becomes exclusive, and selfishly appropriates to itself the ground which is common to itself and theology, the result is equally disastrous. Philosophy has no heart, and to the heart's voice philosophy must listen or its own voice will not be heard by many.

But all men will not assume, to begin with, that the Biblical revelation is reliable, and build their systems, in regard to the great fundamental questions which are common to theology and philosophy, on this assumption. It is necessary, therefore, that the validity of the judgments of human reason should be

tested by a thorough examination of the laws of thought, and the rational sources of our knowledge. To do this belongs to philosophy in its own peculiar sphere, the result of the test being handed over to theology for its use as initial postulates. The existence of a personal God, for instance, is a fundamental datum of theology; without it theology has no point of departure, nothing to begin with. But what is personality? "Man cannot have even the idea of personality unless he has first found the elements of it in his own being. Therefore he cannot inquire respecting the personality of God, till by studying the constitution of man, he has found out that man is a person, and thus has ascertained what personality is and what is the distinction between persons and impersonal beings." Again, is it possible for the human mind to know God at all? Is it possible for God to communicate a knowledge of himself to man? Is it possible to know anything except mere phenomena? Can I have any knowledge of spirit, except perhaps so far as to say that it is not matter? Is not all knowledge merely relative? Are not our physical senses our only source of knowledge? Are the original data furnished us in consciousness to be regarded as legitimate and reliable sources of knowledge? Such questions as these are of primary importance, and the theologian must

either answer them himself or get some philosopher to answer them for him. Much depends upon how they are answered, and to appreciate properly any answer requires personal study. A wise man would not attempt to construct a theology on the basis of Locke's theory of knowledge. It is true that a Christian man knows God through his own experience of him, but not that experience which pertains to his physical senses. "All that is of highest worth to man in life rests on his experience of God's gracious presence and power in his own moral and spiritual development. In the strength of such knowledge many a Christian has lived a life of Christ-like love or gone to a martyr's stake, who never attempted to define or defend the articles of his belief. . . . Thus the knowledge of God begins, like the knowledge of nature and of man, in experience."* But it cannot abide here, for as man advances in intellectual development, so does the necessity grow upon him of thinking about what he believes, defining and thus making it clearer to himself, and vindicating it to his own reason as reasonable belief and real knowledge. Thus must it ever be from generation to generation if Christianity is "to retain its pre-eminence as the light and inspiration of human life and the universal religion of mankind."

* Harris: Philosophical Basis of Theism.

But you, who are to be pastors, cannot be philosophers—not specialists at least. But you can at the outset, put yourselves into an intelligent and appreciative mental attitude toward philosophy. You are to be the leaders and the feeders of the sheep; and while your faith and theirs will, in the main, be based simply on the Revealed Word, there will be times when it will behoove you to be able to furnish something more than a mere glimpse through another man's glass, of the harmony which obtains between the revelation contained in the Written Word and the revelation contained in the reason and heart of man.

Philosophy is to be understood as including here not only psychology and metaphysics, but also ethics, logic, philosophy of history, and history of philosophy.

OTHER BRANCHES.

But the pastor cannot attain to the utmost efficiency and strength unless he also have a more or less extensive and thorough general culture. Every part of the college curriculum is "practical"; and even such branches as may seem most distinct, in a logical sense, from theology may have a very important propaedeutical relation to it. As the course in the School preparatory to the College is really an essential part of the Bachelor of Arts course,

so is the college course in the same sense really a part of the theological curriculum. Other things being equal, the more extensively and thoroughly one knows that which is outside of theology, the better one can know theology.

The value of the course of introductory and parallel study is both formal and material. It furnishes both an indispensable mental discipline and also indispensable facts. A mechanic cannot build a house unless he has the strength and the skill; nor can he rear the superstructure unless he has the scaffold and the material. One cannot have mental strength and skill unless he has practiced mental gymnastics. Nor can one know how to read unless he has previously learned the letters. He cannot master trigonometry who knows nothing of geometry. He cannot know theology who has not previously learned more or less of those branches, a knowledge of which theological science necessarily presupposes. As essential elements of the course preparatory to the study of theology we may mention the following:

I. SCIENCES.

1. *Encyclopedia*.—By this is meant, as explained above, not a technical dictionary, but that encyclopedia which is in itself a science; as, the encyclopedia of philosophy, the encyclo-

pedia of mathematics, theology, etc., the object of which is to furnish the student with a "bird's-eye view" of the whole range of the sciences of which they treat respectively, and also to exhibit the parts of which each is composed, and their relations to each other, and the end which each has in view. Here belongs also Universal Encyclopedia, which performs the same office in respect to the whole range of human knowledge that particular encyclopedia performs in respect to its particular science. The student should have at an early stage of his career a knowledge of the contents of such works as "The Introduction to the Study of Philosophy," or Theology, Law, Mathematics, etc.; a part of his course, however, which is generally too much neglected, whatever may be the student's prospective profession or vocation, and consequently he has corresponding little knowledge of his science. Especially is it worth while for the theological student to know something of theological encyclopedia, at least in its introductory aspect, and the encyclopedia of those branches of knowledge most nearly related to theology.

It is certainly true that students are too often permitted even to finish their course without receiving special instruction respecting the aim and value of their particular studies, and respecting the proper spirit and best method

of their pursuit. As a consequence certain branches are studied simply with a view to reaching the end of the course; they are pursued in a mechanical way, and tend to hinder rather than develop the student. A study should be made to appear as rational to the student, by indicating its nature and aim, and relation to other branches, and by showing how it can be pursued most successfully.*

2. *Economics*.—There is a sense in which the minister of the gospel is not *of* the world, but it is nevertheless true that he is *in* the world; and is to bring the world back to God by personal contact with it. And he is also a citizen, and has his place and his duties as such. But citizens are made, or ought to be, by a process of education to that end, and not merely by a process of natural physical growth. The science of civil government should be studied, and the student should know his own relation to the government under which he lives; the difference between liberty and license should be perceived. The great questions of Trade, Monopoly, Competition, Labor, Property, Wealth, Sociology, Socialism, Divorce, Temperance, the Sabbath, etc., are also questions of ethics. They have their moral side. The apostle Paul did not fail to give his converts in-

* See Stuckenberg's Introduction to the Study of Philosophy.

struction on these topics, in so far as demanded at the time when he wrote and by those to whom he wrote. Neither should they be ignored by the young American, even though he be a prospective student of theology, or a minister of the gospel. Nor should he trust merely to his intuitions for his knowledge of these topics, nor to the current teachings of selfish partisans and demagogues. They should be studied as a part of the course preparatory to his professional curriculum, and continued as collateral thereto to the end of his life.

3. *Philology*.—First of all in the philological course stands the student's own vernacular, which with us is the English. It would seem unnecessary to argue here; but it is not unnecessary. What does our average student usually know so little of as of his vernacular—whether in respect of etymologies, syntax or pronunciation? The accusation that the English is a grammarless tongue may to a certain extent be a just one, but it nevertheless has more of grammar than is usually mastered by those whose special business it is to speak and write it. Grammatical exegesis lies at the very basis of all exegetical study of the Scriptures; and if the student who restricts himself to the use of the English text would reach the best results he is obliged to know English in its

etymological, syntactical, and logical aspects. The etymology of "tribulation" is itself a commentary on the word; so with hundreds of others. And words have histories. A translation of a word that was good in 1611 may not be a good translation now. If the English exegete should know such details as these concerning his own language he would be only so much the better English exegete. He should also be able to distinguish the various figures of speech from plain language, and the fact that English is his vernacular will not of itself, in every instance, enable him to do this.

Of modern languages a knowledge of the German is the most desirable, not only because of the discipline and culture which the study affords, but especially because of the theological and Biblical thought and research which it embodies. Of the ancient languages, considered simply as languages even, Latin and Greek are especially important, and should be omitted from the theological student's preparatory course only in obviously exceptional cases. If a preliminary knowledge of the Hebrew and its cognates could be also had, it would be only so much the better for the student's after work in Biblical exegesis. It has, however, unfortunately, been the custom to relegate the study of these languages almost wholly to the theological seminary. A few

recent innovations upon this custom are encouraging.

4. *History*.—It is also necessary that the theological student, whether in the seminary or beyond it in the work of the ministry, should know history. The sooner he begins its study, and the more thoroughly he pursues it, the better. He cannot wisely guide the movements of the Church who does not know the history of the Church; and he cannot know the history of the Church who does not also know secular history. Church history is only a branch of universal history, and it cannot be understood adequately and thoroughly unless it be known in its intertwinings with the history of the world. And the practical lessons which it is most necessary for the Church of any generation to learn are those which it can learn only from its history in the generations past. Only thus can the Church be caused to avoid the repetition of its errors, and be spared the necessity of fighting again over issues that were settled long ago. Our present, any present indeed, can be well known only in the light shed upon it by the past. Any present, in order to be thoroughly known, must be known not only in itself, but in its causes and in its tendencies. Any subject, as the Christianity of any period, in order to be thoroughly known, must be known, not only in itself, not

only in its causes and tendencies, but also in its relations to that which is contemporary. The Church and the world have through the ages acted and reacted upon each other, and the Church of any period can be well known only as known in its connections with the secular history of the same period. And Christianity itself, as a body of doctrine, capable of being transmuted into life, can be fully appreciated only as seen in contrast with the ancient heathen civilizations—the world with Christ side by side with the world without Christ. “The habits of thought presented in the Bible and Christianity, so contrary to those of heathenism, can only be appreciated by him who has come to understand the spirit of antiquity.” Everything that is studied should be studied in its history, not events only, but thought as well, for thoughts are the causes of events, and events in turn the causes of thought. More than one bloody war has had its origin in opposing exegeses of Biblical texts; or because a prominent leader rejected or accepted a theological or philosophical thesis. Error may often best, or most easily, be identified as such by identifying it as something upon which history has already passed sentence of condemnation. The only way to avoid fighting the old battles over again is to know the old battles that have been fought.

The only way to avoid the repetition of former blunders is to know former blunders. The only way to know the duties of the present is to know what has, and what has not, been accomplished in the past. The ministry of no church is equal to the highest mission which may be its own unless a fair proportion of its membership know history well—unless enough of these know history to give character to the whole.

5. *Mathematics and Astronomy*.—The theologian is not expected to employ mathematical formulæ in his processes of reasoning, nor to apply triangles and squares to the doctrine of the Trinity; notwithstanding attempts have been made to do so. The subjects with which the demonstrative power of the theologian deals lie outside of the range of mathematical formulæ and symbols. And yet the study of mathematics is not valueless to the young theologian as a part of his preparatory course. Dr. Chalmers, indeed, is said to have continued the study of one or more branches of this science long after he had become one of Scotland's giants. It inures the mind to habits of exact thought and concentration; it drills and tests the reasoning faculties, and in some of its branches the powers also of conception and imagination. It leads the student into a realm of thought into which nothing but mathematics

can conduct him, where nothing is visible save to the mind's eye, and only to the mind's eye when disciplined to keenness of vision. And yet they are realities, belonging to the list of God's wonders, and he who sees them should only the more adore. Nor is it necessary, or inevitable, that he should be one-sided in his mental development who has this keenness of mathematical vision. Nor is it necessary for the student who would have the benefit of the mathematical discipline—for its benefit to him is chiefly disciplinary—that he should become a specialist. Nor is it necessary, however much he may be inured to it, that his imaginative and other faculties should be correspondingly dwarfed, or that he should be rendered dissatisfied with any other than demonstrative evidence. With no mind naturally well balanced will it be so. While its value to the theologian, save only as a discipline, is not equal to that of history or philology and the other branches named, the theological student should not regard his preparatory course as complete unless it has embraced a considerable amount of mathematics.

The same advantage of discipline accrues to the student of mathematical and physical astronomy, and a still more apparent advantage from the study of descriptive astronomy. There have been astronomers who were not

devout. It is true that of themselves "not all the evidences of the stars are able to lead to the star of Bethlehem," but it is also true that the whole of astronomy is an elaborate commentary on the words of the nineteenth Psalm; and it is also true that a knowledge of this science does no less adorn and ennoble the theologian than other cultivated persons. Every student is perhaps acquainted with the famous words of Kant concerning the *starry heavens above* and the *moral law within*—"The two unwritten revelations of God which," he said, "fill the mind with an ever new, an ever rising admiration and reverence."

6. *The Natural Sciences*.—No less close, perhaps even closer, to the sphere of the student of theology lie the natural and physical sciences, both in a formal and material respect. The study of these branches not only harmonizes with the Christian belief in God and immortality, but furnishes various illustrative aids to this belief. Those who know the least of these sciences, and of their relation to the Bible and theology, are the ones who refer most frequently to their progress as being detrimental to the Christian faith. Evolution is the ghost which, in the estimation of the ignorant, the natural sciences ever evoke. But the natural sciences must be studied; they will be studied by the secular student, and they

ought to be studied by the student of theology; they should be studied by the latter, both in respect to their contents and in respect to their relation to his own science. He may not make thorough and special work of it, but he should make intelligent work of it. "In presence of the theological thaw going on so fast on all sides, there is on the part of many a fear," says Herbert Spencer, "and on the part of some a hope, that nothing will remain. But the hopes and the fears are alike groundless." Nature conceals God only from those who will not see God. The higher ministry of nature is to reveal God.

"I best prepare the world for larger faith;
The doubt I plant stakes up the vine belief,
And Christ sits firmer on his kingdom's throne
Because of science."

"It seems to me," says Diman, "that the mode of conceiving the operations of nature which is most widely accepted today, which goes under the general designation of evolution, instead of rendering the great cardinal truths of the gospel less creditable, only renders them more creditable." Witness also the excellent service which the natural sciences have been made to do in such works as Drummond's "Natural Law in the Spiritual World,"—excellent in spite of whatever special faults such works may possess. And it is quite pos-

sible even for evolution to be thoroughly Christian and theistic; but whether so or not, he cannot know who is not at least somewhat acquainted with the facts on which in any one of its forms evolution is supposed to be based. The student of theology should know both his enemies and his friends.

7. *Law*.—At least the elementary principles of the science of Law should also be included in the course. In addition to the nature and functions of the State and National Governments and their relations to each other; in addition to a right conception of the doctrine of human liberty; it is also desirable that the minister should, in the initial stages of his career, acquaint himself with the rules of evidence as laid down and discussed in such works on this subject as the first volumes of Kent and Greenleaf. Aside from the inevitable connection which the minister must have with human life in his capacity of citizen, and pastor, and member of ecclesiastical bodies, it is a large part of his business to argue; and while the Law of Evidence furnishes no secret, or talismanic, machinery, whereby one may establish his thesis, it is, nevertheless, worth while that he should be acquainted with the rules of evidence as employed by that profession every member of which does the most of his speaking in the

presence of an opponent, whose business it is to call every item into instant question. He may do this without assuming in the pulpit the attitude of a lawyer at the bar; and yet he should conduct his reasoning on the supposition that there may be those in his audience able to refute it, and who in private might be inclined to do so. The bar, as a rule, has the reputation of being able to make better use of the principles of evidence than the pulpit, though there is no reason why this should be so in so far as the use of these principles falls within the province of the pulpit.

The minister's prominence in the community in which he lives renders it necessary that he should know more of various other branches of law than would be suggested to him by his own common sense, or than he would be likely to absorb in his daily associations, or learn from his ordinary experiences of human life; as, for example, the law of domestic relations, contracts, wills, etc. It is necessary that he should thus inform himself both in order to spare himself the danger of frequent personal embarrassment, and because of the relation in which he stands to many of his people as their friend and counselor in regard to many matters concerning which it does not yet seem necessary to consult an attorney. And in all those instances wherein the law of the land does not

seem to harmonize with the principles of morality and right as laid down in the Bible the minister must be wise enough not to rashly advise those who seek his counsel to live in violation of the former. A too sensitive and unenlightened conscience is not a competent interpreter of the law of the land in its relations to the Word of God. To peacefully seek the repeal of a law is better than to recklessly violate it.

II. ARTS.

I. *Rhetoric*.—The discussion of the art of preaching is a part of theological science. Speaking precedes preaching; hence one must know rhetoric in general before one can apply it to the purposes of theology. An essential preliminary, therefore, as well as an essential collateral, of the theological curriculum, is rhetoric, or the art of both written and unwritten discourse. Rhetoric precedes Sacred Rhetoric, or Homiletics; and he cannot know the latter adequately who does not have some knowledge of the former. He whose special mission it is to speak and write should not only know *what*, but he should also know *how*; he should have not only the subject-matter, but also a right method—not always the same method, but always a right method. Before proceeding to the best text-book on sacred rhetoric he should acquaint himself

thoroughly with one or more of the best text-books on rhetoric and elocution in general, and should practice much the arts of writing and speaking. The ancient teachers of Christianity were accustomed to put into the hands of their pupils the works of heathen rhetoricians, making such modifications only as were necessary to adapt them more nearly to Christian oratory and composition. After awhile the great Christian teachers began to write their own rhetorics. But the student should not restrict himself to the text-books. He should read the best works, historical, literary and poetical, that are accessible to him, whether ancient or modern; not merely, perhaps in some instances not at all, for the sake of their thoughts, but also that he may learn how best to express his own. He should also acquaint himself with the great types of discourse that have prevailed in the different ages of the Church, as the primitive, the mediæval, the Reformed, the Lutheran, etc., in order that he may know in advance the methods that have been tried and found suitable or unsuitable, as well as have a readier knowledge of what is best adapted to his own circumstances. To the same end it should be a part of his unending education to use his eye and ear in observing the best speakers whom he may have opportunity to hear.

2. *Christian Painting, Sculpture and Architecture.*—The student of theology cannot afford to be ignorant of these topics in their historical aspects. The Christian Church in its earliest age was, for reasons which cannot be presented here, unfriendly in its attitude toward these arts; but they gradually found their way into the Church, until there has come to be, in contradistinction from pagan art, a “Christian art” of large proportion. The Church, indeed, was for centuries the chief patron of painting, sculpture and architecture. Giotto, Ghiberti, Donatello, Brunelleschi, Michaelangelo, Raphael, and many others, worked under the patronage of bishops, cardinals and popes. The history of these Christian arts is by no means a small section of the history of the Christian Church; and a knowledge of this section is valuable both in an exegetical and æsthetical, as well as practical point of view. The opinions prevalent at any given period of the Church are in many instances embodied on the canvas of the painter, or in the stone of the sculptor, so that the picture becomes a commentary upon the printed page. Many of the ancient artists, for example, represented John the Baptist and Christ as standing together in the Jordan, the former with a cup which he had dipped into the river, pouring the water on the latter’s

head.* Michaelangelo, in his famous statue of Moses, represents the great Hebrew Lawgiver with horns on his forehead, thus showing how it was customary to read the Latin Vulgate of Ex. xxxiv, 35 in his day; while the various anachronisms which are constantly perpetrated by the artists give us interesting glimpses of the manners and customs in their respective ages. Not only does the history of these arts furnish clear and brilliant illustrations of the general conditions of society, but also and especially of its moral and intellectual dispositions.

The state of the arts is an index to the state of religion, and morals, and general culture. "Whenever, in free or imperial city, in royal or monastic domain, such a degree of order was established that regular and legal modes of life became customary, and men could look forward beyond the narrow horizon of their own lives with confidence of transmitting their remembrance and their property to their successors, wealth began to accumulate, intelligence revived. As life became richer and more settled, the range of sentiment and of thought widened. Men felt unwonted need of utterance and communication, and language

* See, for example, the frescoes in the catacomb of St. Calixtus, "The Baptism" by Verrocchio in the Belli Arti at Florence, the Buntano miniature, etc.

and the arts answered to the strong inward emotion."*

But especially is church Architecture closely allied with liturgical theology. As it is possible for the Church to be too bold in its liturgy, or rather in its destitution of the liturgical element, so it is possible to be too negligent in the matter of architecture. Both extremes should be avoided, and in order that both may be avoided understandingly the student should have at least a general knowledge of the history of the whole subject. The church edifice ought to be recognized by both pastor and people as an object lesson, the visible embodiment of an idea, a perpetual teacher of divine truth to whomsoever enters it or witnesses it. It is surely true that that church which consists of only two or three Christian souls assembled in the name of Christ is more beautiful by far than even the great cathedral of St. Peter at Rome; but it is also true, within certain limits, that the more intelligent care we bestow upon the house of God, the more we are likely to reverence Him who dwells therein. To behold the beautiful is itself an education. To behold the beautiful and good combined in one is both an education and a means of grace. The New Jerusalem

* Norton's Historical Studies of Church Building in the Middle Ages.

is represented in the Bible as being very beautiful.

But it is always Art's place to serve religion, and not to be served by it. Religion cherishes art as its useful handmaid.

3. *Music and Poetry*.—These are closely allied to each other, and the theologian should know something of both, though he may not be able to become an expert in either. He should know something both of music and poetry, both in themselves and in their history, especially in order that he may have good taste and an intelligent judgment in regard to the hymnology and hymnody of the church. Nor should the minister's ability to sing or to finger the keys of an instrument be in excess of his historical knowledge, both of music and hymnology. As a matter of fact, new hymn books are constantly being made, old hymn books are constantly being revised. And to do this sifting of hymns and tunes is one of the most delicate, one of the most difficult, and one of "the highest arts of theology." "It is one of the principal problems of liturgics to determine the principles" upon which changes and "improvements" should be introduced. And it will be very helpful to him whose office may call him to this line of work to know music and sacred poetry, not only as sacred arts which are in vogue at the

present day, but also in their various historical aspects. These studies should be begun in the lower schools and continued as a part of the course in the Theological seminary.

And all this is apart from the emotional and æsthetic advantage which accrues to the person himself who knows music and poetry. "The two exercises and pastimes," said Luther, "that I like best for the young, are music and gymnastics, the former of which dispels the mental care and melancholy thought, while the latter produces elasticity of the body, and preserves health. Music soothes, quickens and refreshes the heart. Music is one of the noblest arts; its notes give life and power. Satan is a great enemy to music [when employed by a soul having the fear of God]. It is a good antidote against temptation and evil thoughts."* He esteemed music next to a right theology in importance, and was himself both a poet and musician. His songs, both as regards himself and the people of Germany, were not the weakest weapon with which he fought the battles of the Reformation.

*Anecdotes and Table Talk.

II.

SPECIAL THEOLOGICAL ENCYCLOPEDIA

DEFINITION AND DIVISIONS.

I. THE term "theology" is an extremely elastic one. It may include much or little, according to the desire of him who uses it. It is used, for example, to denote the *process* of scripture study, as when we speak of Biblical exegesis as a branch of theology; it is used also to denote the *results* of scripture study, as when we speak of Biblical theology as a branch of theology in general. It is used also to denote the formulated opinions and teachings of the church on certain topics. It is used to denote the opinions even of the heathen, as when we speak of heathen theology. It does not follow, however, that the term is in any way objectionable, more than many other words in all languages, because of its breadth of application. It is simply a genus having under it many species and sub-species. And as he does not know "trees," for example, who does not know the oak, elm, and other trees individually, so he

does not know theology who does not know it in its general, less general, and most limited sense.

2. The two grand divisions of theology, in the most general sense of the term, are Heathen and Christian theology. Every heathen people, however rude, has had its doctrine of God, or of the gods, and of things regarded by it as sacred, however crudely or imperfectly these doctrines may have been formulated. Hence, every heathen people has had its theology, and the consideration of this theology in certain of its aspects has its place in Theological Encyclopedia. The value of a knowledge of heathen theology is chiefly, though not wholly, illustrative. It has also to some extent a purely exegetical value. The system of religion contained in the Bible, and based upon the Bible, was developed through the ages in the midst of heathenisms. This religion is, so to speak, the stream of living water running through the ages, and growing larger as it runs. The forests on either side are dense, and dark, and continuous. The Biblical religion cannot be completely understood, either as a whole or in its details, until seen in the light of its contrast with heathenism; not merely heathenism in general, but particularly that of the Old and New Testament times, with which the Biblical religion during its historical development was in closest contact.

3. But we have, under the head of Special Theological Encyclopedia, to do chiefly with Christian Theology, and with it in a somewhat restricted sense. We do not consider it here in its relations to any other branches of knowledge, but only in itself. It is to be understood here as antithetical to heathen theology (including Mohammedanism), and therefore as including Christian Theology

- (1) In its Old Testament Aspects.
- (2) In its New Testament Aspects.
- (3) In its Post-Biblical Aspects.

Christian Theology, then, is the science of Christianity in these several phases. But Christianity is manifestly both a history and a doctrine; being, in its written form, a record of facts as well as of truths; a record of things done, or required to be done, as well as of things to be believed. Revealed religion, therefore, has its historical as well as its doctrinal section; which gives us, then, in the second place

- (1) Historical Theology
 - (a) In its Old Testament Aspects,
 - (b) In its New Testament Aspects,
 - (c) In its Post-Biblical Aspects;
- (2) Doctrinal Theology
 - (a) In its Old Testament Aspects,

- (b) In its New Testament Aspects,
- (c) In its Post-Biblical Aspects.

4. But what does the term "historical," as here used, signify?

It has reference to the acts of man, in his moral, religious, and ecclesiastical relations; denoting, however, especially in the sphere of the two Testaments, mainly the dealings of God with man as expressed in God's deeds rather than in his words. But the fact that God in post-Biblical history,—or, to speak more generally, the fact that God outside of the sphere of revelation, whether the period of time under consideration be Biblical or post-Biblical, seems to conceal himself to a greater extent behind second causes, does not eliminate from history the divine element. God is still, and always, in history and in all history. The circle, the circumference of which marks the boundary of the kingdom of Jehovah, grows ever larger until after awhile it shall be coextensive with the circle whose circumference is the boundary of the kingdom of Elohim. Then church history shall be all history and all history shall be church history. So it is even now, indirectly; and so it would also seem if we only had eyes to see the Invisible Hand

"Wide working through the universal frame"

in such way as to make all things subserve

his purpose of redeeming man and the earth on which man lives. The ancient Amorites, for example, lived and moved outside of the sphere of the Old Testament revelation. They knew not what connection they had with God's purpose in regard to the chosen people, and the redemption of the world; they did not suspect that they had any. And yet they were contributing, though unconsciously and wickedly, to the fulfillment of that purpose. The great deeds of God, which constitute the divine side of human history, are the shell, so to speak, in which he has deposited a truth of some sort. It is the business of historical theology to study not merely the shell, nor mainly the shell, but the truth also which the shell envelops—the facts in reference to their significance.

5. On the other hand, what does the term "doctrinal," as here used, signify? It denotes, or rather it has reference to, a truth which is already expressed or formulated in words, as contradistinguished from one taught by means of historical event. The same truth may be, and many actually are, expressed in both ways. The object, then, of both historical and doctrinal theology is the truth which God would make known to man; and the truth as made known in the one way is a commentary on the truth as made known in the other way. Truth in words must be illustrated by truth in expe-

rience, not only in the case of individuals, but also of nations and generations.

6. Each of the branches of Christian theology above mentioned has its own method. But it is not the method of a science that gives name to it, but rather the subject-matter. At least the subject-matter names the genus of the science, while the source whence the material is drawn often names the species. "Theology," for example, is the name of a genus, so called because of the nature of the subject of which it treats; "Biblical" theology is the name of a species, and is so called because its material is drawn from the Bible rather than from the subsequent history of the church and the creeds. The method is rather of the nature of an accident (*accidentia*) which may, or may not, belong to the species; though, of course, a right method is extremely important, as the value of a treatise on any branch of science depends very largely on the method pursued in constructing it. The historical theology of the Old Testament, for instance, is historical both in subject-matter and in method. It is historical in subject-matter because it deals with historical facts; it is historical in method because it deals with these facts as a development, or orderly progression. The doctrinal theology of the Old Testament is doctrinal, of course, in subject-matter, but it is historical in method

because it presents the doctrines in their historical sequence and growth.

7. Nor does the manner in which the material is gathered give name to the science. Biblical theology (e. g.), which is composed of the historical theology and the doctrinal theology of the two Testaments, obtains its material by exegetical processes, but it is not on this account to be regarded as a species of exegetical theology. Strictly speaking there can be no such thing as exegetical theology, only in so far as all theology is in some sense exegetical. All theology presupposes interpretation, and all Christian theology is, moreover, obliged to be nothing more nor less than an orderly arrangement and discussion of the facts and truths of Christianity. It is a structure, not a thing in process of construction. But the term "exegetical" refers to a process; something is not done, but is only in the act of being done; and the act, or process, referred to in this instance, is not the act of erecting the edifice, but only the act of gathering the material. If this be all that is meant by those who call Biblical theology an exegetical science, they are so far certainly right. But it would seem that something more than this should be meant, otherwise the term exegetical in this connection has no special significance. Many persons are expert in gathering material who may by no

means be expert in the work of putting it together and erecting the edifice; and vice versa. So there are many good exegetes who could scarcely construct a Biblical Theology. Chemistry may in a general way be called an experimental science; but many a man can make numerous successful experiments who could by no means construct a scientific chemical treatise. Chemistry is much more than an experimental science; as a science, indeed, it is not experimental at all, for when it begins to be a science it ceases to be experiment. It is then the record of experiments and their results. We might perhaps, however, think of classifying the sciences as abstract and experimental, or concrete, but not as chemical, botanical, experimental, etc., for the term experimental cannot be co-ordinate with the others. So with the term "exegetical." It has a proper place in theological nomenclature, but not as a term descriptive of one of the branches of theology. Such an analysis of the subject-matter of theology would scarcely be possible as would render the term descriptive of one of the co-ordinate branches. There would be a perpetual and illogical lapping over. Various branches of Biblical study are more or less exegetical, but they are not exegetical theology except in a loose sense. These terms scarcely coalesce. Theology in its most general Christian sense is

the science of Christianity, or of revealed religion. But Biblical Exegesis is not theology in any sense; it is simply a process—an art. And Biblical theology is not exegetical; it is the result of the exegetical process, but is no constituent part of that process. Judging from the current manner of the catalogues of theological seminaries, and the current structure of many theological text-books, it would seem that theological science as such is yet in an imperfect state; though a tendency toward better things both in the catalogue and the text-book is apparent.

8. The place, then, of the term “exegetical,” in theological encyclopedia, though a very important one, is on the outside of theological science itself. It is introductory to it; not simply as the porch is to the house, but rather as the process of gathering the material is to the building which is to be erected. It designates all the branches of study which are immediately auxiliary to theology. The study of the Hebrew and Biblical Greek languages is not itself a part of the exegetical discipline, but the application of a knowledge of these languages to the exegesis of the Scriptures is a part of that discipline. So with the languages immediately cognate; so with Biblical Antiquities and kindred branches.

9. On the other hand, Practical Theology is more justly entitled to be called theology, be-

cause its province is to deal directly with Christianity. It deals with the edifice itself, and not with the vestibule through which we enter it, nor with the key which unlocks it, nor with the art of gathering the material out of which it is composed. As a branch of theological science it is called "practical," not because it is exclusively entitled to be so called, but because it is pre-eminently so entitled, and for want of a better term. Its exclusive province is Christianity in its concrete form—"Church activities and functions, whether these be exercised by the church as a whole or by individual members and representative persons acting for the Church." It is strictly a science, whereas exegetics is both a science and an art, though in the former aspect it is purely propaedeutical, lying wholly outside of the sphere of theology. But Practical Theology is not only a science; it is also a theological science, though it has immediate reference to what shall be done and how, rather than to what shall be believed. This last fact is what renders it "practical," and the fact that the things to be done lie within the sphere of Christianity and the religious life renders it "theology."

10. But Practical Theology is not Practical Ethics. The former deals with expediencies, the latter with morals. So far as the morality of the question is concerned, it may be a matter

of indifference what form the activities, or functions, of Christianity assume at a given time and under given circumstances; but it is always a matter of expediency that under given circumstances they should assume such and such a form. It must be Congregational, Presbyterian, Prelatical, or a modification of one or the other of these; but the question, "Which shall it be?" is not one of morals but rather of expediency. So with the questions concerning the form of the public worship, the emphasis to be placed upon the sermon as a part of the worship, and the emphasis to be placed upon the educational function of the Church as compared with the purely evangelistic function. Such questions as these are questions of expediences and sufficiently distinguish practical theology from practical ethics. But it is never a mere matter of expediency that in view of my relations to my family, my fellow-man, and to God, I owe to each of these certain duties respectively. It is a matter of immutable morality. It could not be otherwise and be right.

II. So we conclude that Practical Theology is "practical," and that it is also "theology," because of the nature of its subject-matter. Here, again, the nature of the method, or process, according to which, as a science, it is constructed, has nothing to do in determining the name. It

might have something to do in determining a name, but not this one. The method might suggest "inductive," "empirical," "a posteriori," or some other descriptive term, but it could not suggest the name "practical" theology.

12. It seems that the current theological nomenclature is in need of some degree of revision, and that to this end the generally received analysis, furnished in part by Theological Encyclopedia and in part based upon it, needs recasting. Why, for instance, do we name the science, in its most general sense, theology; including under this one name all the divisions and subdivisions, or special senses in which the term is used? A correct answer may easily be given, of course, but not consistently with the generally received analysis. In one instance the term theology means one thing, whereas in another it denotes quite a different thing,—a fact that becomes evident upon a brief notice of the descriptive terms here and there sometimes found attached to it. The thing desired is the higher unity of the science in its most general sense, in which all the genera and species inhere and readily coalesce: and all the definitions should be formed accordingly, including no more and excluding no more than is required by the analysis. The term "theology" should mean the same thing whatever adjective may be attached to it. In this

respect, however, it is to be suspected, at least, that our science must at present yield the palm of perfectness to its younger sister—Natural Science.

III.

GENERAL SCHEME.

I. STUDIES PREPARATORY TO THE THEOLOGICAL CURRICULUM.

RECURRING to what has been said in the preceding pages, we may easily derive the following general plan, or scheme, embracing preparatory and auxiliary studies, as well as the various branches of theology properly so called; and in which every part seems to be exhibited in its proper place and in its logical connections. As a matter of fact, however, two or more of the subjects are, of course, usually to be pursued simultaneously.

A. SCIENCES.

1. *Philology*, including

- (1) The English Language and Literature;
- (2) The Ancient Classics;
- (3) The Hebrew and its Cognates;
- (4) The German and French;
- (5) Comparative Philology.

2. *History*, including

- (1) Ancient European and Oriental History;
- (2) Sacred History;
- (3) Elementary Church History;
- (4) Modern Secular History;
- (5) History of Human Thought.

3. *Mathematics and Astronomy*.4. *Natural Sciences*.5. *Law*, especially

- (1) Civics, or Structure of our Government (First Kent);
- (2) International Law (First Kent);
- (3) Economics, Political and Christian;
- (4) Law of Evidence, Contracts, Domestic Relations, etc.

6. *Philosophy*, including

- (1) Psychology;
- (2) Ethics;
- (3) Metaphysics and Ontology;
- (4) Logic;
- (5) History of Philosophy;
- (6) Philosophy of History;
- (7) Philosophy of Religion (in the rudiments, as this subject in its larger form belongs to a later period in the curriculum).

The preliminary study thus far mentioned prepares for

7. *Encyclopedia*, in the sense defined above, including such subjects as

- (1) Introduction to the Study of Philology;
- (2) Introduction to the Study of History;
- (3) Introduction to the Study of Philosophy;
- (4) Introduction to the Study of Theology, Law, the Natural Sciences, etc.

We are thus prepared for an intelligent review and further and more thorough and more satisfactory pursuit of the whole curriculum.

B. ARTS, especially

I. *Rhetoric*,* including

- (1) Readings from the best Authors;

* The Bible is no less the "arsenal of the rhetorician" than of the theologian and Christian. Macaulay revealed a fineness of rhetorical judgment, which immortalized him, in making the King James version of the Scriptures contribute so largely to his style. His writings abound to an uncommon extent in illustrations, metaphors, and similes, drawn from this source. "The more I think," said Jeffry, the editor of the 'Edinburgh Review,' in acknowledging the receipt of the essay on Milton,—“the more I think, the less I can conceive where you picked up that style.” “A person who professes to be a critic in the delicacies of the English language,” says Macaulay, “ought to have the Bible at his finger’s end,”—an admirable canon of literary criticism. Dr. Peabody, of Harvard, says (in the New York *Evangelist*): “I am accustomed to say to young men who are ambitious to write well: ‘Study the English Bible. It will be worth more to you than all oral or written rules, and than all other examples of English Composition.’”

- (2) Writing with a view to formation of Style;
- (3) Elocution with a view to Oral Discourse.

2. *Christian Art*, including

- (1) History of Painting;
- (2) History of Sculpture;
- (3) History of Church Architecture.

3. *Music and Poetry*,

- (1) History of Church Music;
- (2) Kinds of Church Music;
- (3) Vocal and Instrumental Study;
- (4) Poetry, Hymns and their History.

II. EXEGETICAL AND OTHER AUXILIARY STUDIES.

Under this head are included the various branches commonly embraced under the name of "Exegetical Theology," and the study of which is not usually begun until the student has entered the theological seminary. Strictly speaking, however, as the first course is preparatory to this, so is this preparatory to the following (III). For reasons stated above, Biblical Theology is not included here. The division, therefore, of this whole department of study is only two-fold: (1) Biblical Introduction; (2) Biblical Exegesis.

1. *Biblical Introduction*.—The definition will appear from the divisions and subdivisions as

given below. The term first employed to designate this branch of Biblical study was the Greek word *Isagogics*, or *Eisagogics*. The German writers employ their vernacular word *Einleitung*. The term is used to designate those preliminary studies which are immediately introductory and auxiliary to the actual work of Biblical Exegesis. It is sometimes also denominated the department of Biblical Literature, a term which, like *Introduction*, is used with more vagueness of scope than the dignity and importance of theological science can justify. As introductory to the study of the Scriptures in general it is *General Introduction*; as restricted to particular books it is *Special*. We include here the following four branches with their principal subdivisions:

(1) *Biblical Archæology*, including

(a) Biblical Geography;

(b) Biblical Physiography;

(c) Manners and Customs of the Hebrews;

(d) Arts and Sciences of the Hebrews.

(2) *Biblical Canonics*, including the canon of Scripture as regarded

(a) By the Jewish and early Christian Church;

(b) By the Roman Catholic Church;

(c) By the Protestant Church;

(d) Criticism of the Canon.

(3) *The Lower, or Textual, Criticism*, including the discussion of such topics as

(a) The Hebrew Characters, Vowel Points, and Accents.

(b) The History of the Text of the Old Testament.

(c) The History of the Printed Text of the Old Testament.

(d) The Hebrew Manuscripts.

(e) Versions of the Old Testament.

(f) Quotations from the Old Testament.

(g) The same subjects as applied to the New Testament.

(h) History of Textual Criticism.

(i) Application of principles of criticism to the ascertainment of the correct text.

(4) *The Higher, or Historical, Criticism*, including the discussion of such topics as

(a) The authorship, date, composition, etc., of the various books of the Bible.

(b) The circumstances under which they were written.

(c) Their occasion, design and leading thoughts.

(d) The History of the Higher Criticism.

This completes the list of the principal divisions and principal subdivisions of Biblical Introduction, or Biblical Literature. The topics (a), (b) and (c) under number (4) are sometimes

discussed under the head of Special Introduction, which in general terms is only another name for the Higher, or Historical, Criticism. Hagenbach objects to the analysis of criticism into higher and lower, and prefers the terms External Criticism and Internal Criticism. These deal with the same questions, but while the former draws its data from sources external to the book or passage, such as quotations in the writings of the fathers, ancient manuscripts, versions, etc., the latter restricts itself to such evidences as are furnished by the text itself.

2. *Biblical Exegesis*.—This, in a general sense, includes both the interpretation, the explication, and the application of Scripture. By interpretation we seek simply to apprehend the fact or doctrine which the author states; by explication, or exposition, we elaborate more or less, or paraphrase with a view to conveying our understanding of the passage to others; by application we seek to place the teaching of the passage in its proper relation to the faith and morals of the present reader or hearer, or the present church as a whole. This, in order to be done intelligently and wisely, must be done under the guidance of principles the discussion of which falls within the province of Biblical Exegesis. Legitimate application must be distinguished from mere suggestion, for a passage of Scrip-

ture may remind us of many good thoughts which were perhaps far from the original intention of the writing.

We may consider Biblical Exegesis

- (1) In its basis;
- (2) In its process;
- (3) In its methods;
- (4) In its history;
- (5) In its principles (Hermeneutics proper).

A. As to the BASIS OF EXEGESIS we have

1. *Sacred Philology*.—As the Bible was originally written in Hebrew, Chaldee, and Hellenistic Greek, a knowledge of these languages in their grammatical structure and vocabulary is of primary importance to the exegete.

2. *Cognate Philology*.—The Arabic, Assyrian, Samaritan, and the Chaldee of the Targums were close neighbors of the languages of the Old Testament, and related to them in grammatical and lexical respects. A knowledge of these languages helps to a more thorough knowledge of the Hebrew and Biblical Chaldee. Of course a knowledge of classical Greek is presupposed.

3. *Oriental Archæology*.—Besides the Hebrew, or Biblical antiquities, a knowledge of the social, religious, and the political life, and the conditions generally, of the peoples with whom

the Hebrews were more or less closely associated at the different periods of their history, is essential to a thorough understanding and appreciation of many parts of the Bible.

B. In respect to the PROCESS OF EXEGESIS, we have the following:

1. *Grammatical Exegesis*; which seeks, by an examination of each word, to ascertain what the author *says*. Thorough work here requires a knowledge of the original language of the writing, and in order to reach its end seeks such helps as the following:

(1) The connection in which the passage occurs;

(2) Verbal parallelisms;

(3) General helps—such as grammar and lexicon;

(4) Special helps—such as ancient and modern commentaries;

(5) Character of the language as a whole;

(6) The linguistic peculiarities of the particular writer;

(7) The customary sense in which the word or phrase is used.

2. *Logical Exegesis*; which occupies itself with the logical and rhetorical forms in which the author expresses his thought, in order that the thought itself may be ascertained. It notices

(1) The rhetorical expressions and figures which occur;

(2) The dialectic, or logical, forms of speech;

(3) The relations between words or thoughts as indicated by conjunctions;

(4) Relations as indicated by participles;

(5) Relations as indicated by prepositions;

(6) The central thought of the writing.

3. *Historical Exegesis*; which looks to the historical surroundings of the author and of those to whom the writing is addressed. Besides using for this purpose such data as may be available from archæology in general, it has recourse also to the particular writing, and takes notice of the influence on the thought of all such allusions to the surroundings as

(1) The physical and geographical.

(2) The social and political.

(3) The religious and theological.

4. *Comparative Exegesis*; which compares Scripture with Scripture on the principle that the Bible cannot be safely interpreted unless it be permitted to speak for itself. It calls into requisition the further principle that any given passage is to be interpreted in harmony with the general trend of Scripture teaching, and especially the general trend of the particular book in which the passage under consideration is found. However loose may be one's views

of inspiration and the unity of Scripture, his presupposition must be that no author has contradicted himself. Under the head of Comparative Exegesis are to be considered such topics as

(1) The trend of Scripture teaching on the subject in hand ;

(2) Parallelisms of subject-matter as distinguished from mere verbal parallelisms ;

(3) The same passage as quoted in other parts of the Bible, whether the Old or New Testament.

5. *Literary Exegesis* ; which collects, examines, sifts, and preserves, the exegetical labors of others. The object of this may be regarded as fourfold :

(1) To test the accuracy of one's own exegesis ;

(2) To test the exegesis of others ;

(3) To preserve the valuable labors of former exegetes ;

(4) To avoid wasting much time on issues that have been long settled.

6. *Doctrinal and Theological Exegesis*.—Paul, the Apostle, declares that every Scripture inspired of God is also good for teaching, for reproof, for correction, for instruction which is in righteousness (2 Tim. iii, 16). The object, therefore, of doctrinal exegesis is

(1) To so consider the exegetical results thus far obtained as "to derive therefrom the ideas of the author respecting religion, faith, and morals";

(2) To consider these ideas in their relation to each other in the passage under review;

(3) To compare them with the doctrinal and ethical teachings of other parts of Scripture on the same subject, and thereby complete the exegetical preparation for Biblical theology.

7. *Practical and Homiletical Exegesis*; which seeks to adapt, or apply, the teaching of the passage to the faith and life of the present Church, or the present readers or hearers. Here the exegete must for the most part leave his learned apparatus in his study, and take with him before the public only such results of its use as are derived legitimately from the passage, and are adapted to the special end in view and to the character and wants of his audience. He is, within certain limits at least, at liberty to use that which the passage merely suggests to him, provided mere suggestion be not confounded with that which the passage was originally intended to teach.*

* See in particular on these topics, Briggs' *Biblical Study* and Immers' *Hermeneutics*. Said A. H. Francke nearly two hundred years ago, "It is well and commendable that the study of the languages is urged forward, and it is not urged forward long enough, nor with due industry

C. As to the METHODS OF EXEGESIS, we have

1.- *The Allegorical*, which makes the Scriptures say one thing and mean another thing quite different from the natural import of the words. That is, the Scriptures, particularly the historical and narrative parts, are treated as an allegory. The result is worth nothing as exegesis, though practiced by some of the most eminent of the ancient church Fathers, notably Origen. It makes the author's language yield whatever teaching the whim or fancy of the interpreter may suggest.* It was prevalent as a

in the schools and universities. But we should see to it that we do not remain hung up in the science of languages and philology; but that we make it our great object to arrive at a proper understanding of the matter itself, which is brought before us in God's word; and to this end we should industriously supplicate God for the enlightenment of the Holy Spirit." This is true pietistic exegesis. Spener, the contemporary of Francke, also urged a "purer Biblical and practical statement of the doctrines of faith." But the "practical" exegesis which ignores the thorough study of the Word itself is not worthy to be so called. The object of the true practical exegesis is the awakening of the heart and the sanctification of the life through the right use of the Word of God.

* E.g., Clement of Alexandria makes Sarah stand for Christian wisdom; Hagar, for human wisdom or philosophy; and finds in the union of Abraham and Hagar the Christian's duty to study philosophy. Barnabas finds the great doctrine of Jesus crucified in the 318 servants of Abraham. Justin Martyr thinks the wrestling of Jacob was a type of the temptation of Christ, and the injury he received represented the suffering and death of Christ.

method during the early and middle ages, under various forms, as the moral, mystical, tropological, etc.

2. *The Catenistic*, which consists of expositions of Scripture composed of collections from various authors, the name being derived from the Latin *catena*, which signifies a chain—in this instance, a string of quotations or extracts. This method was much used in the sixth and following centuries, and was due in part to the decline of learning and in part to the policy of the bishops of Rome to discourage the study of the Bible. Had the catenists “exhibited the words of the fathers fairly and fully, without corruption or depravation, giving to each his own, their labors would have been very valuable. But such a course they did not follow. Ignorant, as they frequently were, they added negligence to their ignorance.”* The great Thomas Aquinas employed this method. The select quotations, or notes, of which some commentaries at the present time are chiefly composed are instances of what may be called the modern catenistic method. It has its proper place in the list of exegetical methods, and is a valuable one if intelligently and carefully pursued.

3. *The Dogmatic*; prominent during the Reformation period, and so called because its ob-

* Davidson's Sacred Hermeneutics.

ject was to reach doctrinal conclusions. It dealt with the Scriptures chiefly for dogmatic purposes; and its object in its abused form was not so much to reach conclusions as to support preconceived theological views. The Scripture came to be used rather as an "arsenal of proof-texts." Biblical Dogmatics was born of the "exegetical throes" of this period. It was a time, too, of much creed-making; and in the energy of hot disputes it was difficult, as it always is, not to see in any given Scripture that which one is predisposed to see. The Antinomian, the Adiaphoristic, the Synergistic, the Osiandric, the Crypto-Calvinistic, the Syncretistic, and the various other Controversies of which we read in the Church Histories, are monuments of the energy and flame with which doctrinal points were discussed during this period. Orthodoxy is good, is eminently essential; but it is nothing without life. Mere dogma is important, but the student should always distinguish between mere dogma and doctrine.* "Christianity, in the established sense, is the presentation to us, not of abstract dogmas for acceptance, but of a living and a Divine Person, to whom they are to be united by a vital incor-

* "If you ask the difference between a doctrine and a dogma, I should say it is this: A doctrine is a truth held for its practical value: a dogma is a truth held merely for its place in the creed. The dogma is *ut credam*: the doctrine is *ut vivam*." Dr. Ker, *History of Preaching*, p. 83.

poration. It is the reunion to God of a nature severed from God by sin, and the process is one, not of teaching lessons, but of imparting a new life, with its ordained equipment of gifts and powers." * There are times when the Bible must be studied for the purpose of making or defending dogmas, but if the study ends here decay follows. The dogma must be incorporated into the life of the individual and of the church in order to constitute it doctrine.

4. *The Pietistic*; introduced by Philip Jacob Spener and August Hermann Francke as a needed reaction against the cold dogmatism of their day. The former was born in 1635, and was educated chiefly at the University of Strasburg. He studied Hebrew at Bâle under the younger Buxtorf, the most celebrated orientalist of his day. Francke was born twenty-eight years later. Recognizing the Hebrew and Greek as "the two eyes of Bible knowledge," he studied these languages with the greatest ardor. Under the direction of a learned Rabbi he read the Hebrew Old Testament through seven times in one year. Being "born again" while preparing a sermon on the text "Peace be unto you; as my Father hath sent me, even so send I you," he became an ardent coworker with Spener in the work of reforming

* Review of "Robert Elsmere" in *Nineteenth Century*, by Rt. Hon. Wm. E. Gladstone.

the life of the German church. Their method of using the Bible was based on the right pre-supposition that the Scriptures are intended for the awakening of the heart and the sanctification of the life as well as for the instruction of the understanding. A long controversy was carried on between the Dogmatists and the Pietists, as the followers of Spener and Francke were called. The watchword of the one was "The Church and the Creed"; of the other, "The Individual and the Life." The one held by the Confession; the other, by the Bible. The one looked to the Church ordinances as a means of quickening; the other, to the Holy Spirit. Ultimately, however, Pietism ignored the historical character of the Sacred Writings, neglected the various helps by means of which the sense of Scripture is to be reached, confounded true exegesis with mere application and hortatory suggestion, which is well enough in its place, and ended in the loss of its power and the introduction of Rationalism. But Pietism gave to Germany and to the world a Bengel and a Zinzendorf.

5. *The Rationalistic*; opposed both to the dogmatic and the degenerated Pietistic. It originated with J. S. Semler, a German theologian who died in 1791, though he was not himself an avowed Rationalist. It regarded moral amelioration as the aim of Scripture,

which view was opposed, on the one hand, to the dead dogmatic use of it in the hands of the so-called "Orthodox" party, and the loose hortatory and mystical use in the hands of many of the Pietists. It proceeded upon the view that the Scriptures must be interpreted historically, and so far it was correct in part. But it also proceeded to assert that the Bible was meant to teach nothing but the Religion of "Reason," by which it meant something more than that the religion of the Bible is a reasonable religion. It forgot that "reason" is imperfect and changeable; and that it varies its demands according to the age, popular spirit, the individuality of the exegete, and the attitude of the heart toward God. It gradually disputed the necessity of, and the cognizability of, a supernatural revelation, and saw the essence of religion only in that which human reason can grasp—chiefly in morality. Such miracles as it could not explain away as mere natural occurrences it rejected as myths.

"What *it* could not handle no man could ;
What *it* could not grasp was sheer nonentity ;
What *it* could not account for could not be ;
What *its* scales had not weighed could have no weight ;
What *it* had not stamped could never circulate."

For the profoundest and most Christian thoughts, such as have renewed the human heart and the world, rationalism has never had

any appreciation; and the greatest benefit which it has been to Christianity is one that has come indirectly and for which the rationalistic method deserves no credit; the benefit to which we refer was not the thing at which it aimed.*

6. *The Apologetic and Supernaturalistic.*—In its apologetic form this method was opposed to the critical speculative spirit born of the philosophy of Fichte, Schelling, Kant, and Hegel, the theological representatives of which were Strauss, F. C. Baur, and others. In its supernaturalistic form it was opposed to the rationalistic exegesis. The ranks of the opposition to the theological and exegetical rationalism of a century ago embraced such names as Storr, Flatt, Knapp, Hengstenberg, Neander, Harms, and others. The contest is yet waging, the central point now being the date, or dates, of the Pentateuch and the structure of the Israelitish history. To American students and to the American Church the echoes are becoming more and more audible. To those who see the question involved only in itself, and not in its relations to other matters, it may not seem to be one of any practical importance. But it

* The moral interpretation of Kant, the Psychologico-historical system of Paulus and Eichhorn, the accommodation system, usually attributed to Semler as its author, and the mythic of Wegscheider, Gabler and others, are all forms of the rationalistic.

is. Neither the individual nor the church can have life unless there be a prior and basal faith.

7. *The Spiritualistic*; sometimes called the Theosophical, or Mystic. It rightly affirms that the divine Scriptures can be understood only by the Divine Spirit. In order to be understood it must be read and explained in the spirit in which it was written. "It is the heart," says Neander, "which makes the theologian." Nor can he interpret the Scriptures aright whose heart is not in unison with the Scriptures. He alone can interpret well who prays well. "The Scripture cannot be rightly and spiritually comprehended unless the Spirit of God becomes the interpreter of his words." "Open Thou mine eyes that I may behold wondrous things out of thy law," was the prayer of the Psalmist. But the spiritualistic method has also had its perversions in the form of idle reverie and willful neglect of the means necessary to a thorough and assured understanding of the Scriptures; and instead of following our Lord's own injunction to *search* the Scriptures, has, in the hands of some, contented itself simply with *asserting*. It is the perversion, rather than its right elements, which gives name to this method, and as such it partakes more of the nature of heathen theosophy or the theurgy of the Egyptian Platonists, than of exegesis. The Holy Spirit is indispensable, but he helps those only

who use the means which God himself has appointed. He who has a proper reverence for the Word of God, which it is his duty to know for himself and for others also, will be too conscientious to neglect any of these means, justifying his idleness by the sinful apology of depending alone on God's Spirit. The historical prince of this class of exegetes, if such they may be called, was Jacob Boehme, born at Görlitz, in Upper Lusatia, 1575. He had four "extasies," or "seasons of inward light," and the record of his profound though singular and extravagant dreams, makes many volumes. He regarded these as Divine revelations. He meant well, was the means of calling thousands to self-examination, and "taught his nation that controversy was not the path to success or immortality." But this only shows that God can use such instruments, and that under extraordinary circumstances it is his will to do so.*

8. *The Grammatico-Historical*; or that method which incorporates the rules of grammar and the facts of History, in so far as they may bear upon the passage in hand, into one system. It seeks the sense of Scripture by means of the usual principles of language as applied to the book or section under consideration, and in the

* An English translation of Martensen's Life and Teaching of Jacob Boehme may be had through Scribner & Welford, New York.

light of the various historical circumstances of the author and of those to whom his writing was primarily addressed. It recognizes that the Bible as a whole and in its parts is an historical product, and, though divine in its origin and contents, that it was written by men in human languages and in human relations. "The words of Scripture," says Dr. Charles Hodge, "are to be taken in their plain historical sense; that is, in the sense attached to them in the age and by the people to whom they were addressed. This only assumes that the sacred writers were honest, and meant to be understood";* and this is in thorough harmony with the fact that they are to be interpreted under the guidance of the Holy Spirit, humbly and earnestly sought. The book that did most, perhaps, to introduce this method to the attention of Biblical interpreters was the work of J. A. Ernesti entitled "*Institutio Interpretis*," first published in 1761. It was introduced to American students by Prof. Moses Stuart, a fourth edition of his abbreviated translation being published at Andover in 1841. The best English translation, however, of this work is said to be that of Terrot, Edinburgh, 1843, in two small volumes. The general recognition of this method of interpretation by all grades of Bible students has

* Systematic Theology, vol. i, page 187.

given rise to many works not only on the languages of the Bible, but also on Biblical and Oriental Antiquities. Progress along one line of Bible study renders necessary progress along other lines.

D. As to the HISTORY OF EXEGESIS, we may have various analyses, or plans of study. The following may serve at least a tentative purpose :

I. *The Jewish Exegesis*; considered

(1) In its origin — Ezra and the scribes prior to the New Testament times; the Pharisaic and Sadducean Exegesis, and the rise of Rabbinism. The influence of these types on the contents and form of the New Testament.

(2) The Rabbinical Exegesis. The two centers were Palestine and Babylon. We may have here the following subdivisions :

(a) The Halachic Exegesis; which restricted itself to the Mosaic Law, and the result of its work is the Mishna. It may be said to have occupied the same place with respect to Judaism as the Justinian Codes with respect to the Roman Empire; it was its *corpus juris*. This collection of Rabbinical commentaries on the Law was completed and arranged about 200 A. D. at Tiberias in Palestine. The Gemara was a commentary on the Mishna. A commentary was called a Midrash.

(*b*) The Hagadic Exegesis; which occupied itself for the most part with mere homilies and moral fables on the entire Old Testament. The subsequent collection of these various commentaries, or Midrashim, on the Law and other parts of the Old Testament, together with the commentaries on these commentaries, constituted the Talmud. There were two Talmuds (or Talmudim), the Palestinian and the Babylonian; the first was completed about 360 A. D., the other about 490 A. D. Prof. Delitzsch calls the Talmud a "polynomial colossus," . . . "a vast debating club in which there hum confusedly the myriad voices of at least five centuries." It is an enormous monument of Jewish patience and industry.

(*c*) The Qabbalistic Exegesis;* which dealt chiefly in "mysteries," or absurd guesses and speculations concerning creation (cosmogony), Divine Illumination (theosophy), and magic (thaumaturgy). The origin and date of Qabbalism are unknown. It reached its culmination about 1200 A. D.

(*d*) The non-Qabbalistic Exegesis, represented in the literal and rationalistic Jewish commentaries of the Middle Ages. Eminent among these are Jarchi (Rashi), Judah Hallevi, Aben Ezra, Maimonides, and Kimchi.

* The word is also spelled Kabbala, Cabbala, Cabala.

(3) The Alexandrian Exegesis, represented in the Hellenistic Jews of Alexandria, among whom Philo was the most prominent. Of this school there were (a) The Literalists, who construed the words of Scripture chiefly in accordance with the natural sense; (b) The Rationalists, or those who renounced Judaism; (c) The Allegorists, who regarded the words of the text as allegorical. This last was by far the most prominent phase of the Alexandrian exegesis, and its leading exponent was the famous Philo. From him the early Christians who were under the Alexandrian influence borrowed it.

2. *The Apostolic and Early Post-Apostolic Exegesis.* Here we may have

(1) The use made by the New Testament writers of quotations and citations from the Old Testament, as, for example, Matt. i, 22, 23; ii, 15; ii, 18; viii, 17; xiii, 35, and various other passages.

(2) The Rabbinical(?) and Allegorical(?) Exegesis of Paul; e.g., Gal. iii, 16; iv, 24 f.

(3) The Exegesis of the Apostolic Fathers; of which we have numerous glimpses in the extant writings of Clement of Rome, "Mathetes," the pseudo Barnabas, Ignatius and others.

3. *The Patristic Exegesis*, as it appears in

(1) The Literal and Realistic school, of which

Tertullian and Cyprian may be taken as the representatives.

(2) The Allegorical school; represented by Clement of Alexandria, Origen, Hilary, Ambrose, Dionysius of Alexandria, Julius Africanus, Ephraim Syrus, and others.

(3) The Historico-grammatical school; of which Diodorus of Tarsus, Theodore of Mopsuetia, Basil the Great, Gregory of Nyssa, Gregory Nazianzus, Chrysostom and Jerome, may be regarded as representatives. Augustine ranks foremost as a writer and theologian, but not as an exegete.

4. *The Mediæval Exegesis.* Here we may arrange into four groups as follows:

(1) The Catenistic Exegesis; under which head we may include such exegetical work as was done from the 6th to the 11th or 12th century. It may be regarded as a period of transition from the patristic to the age of scholastic theology; a time of intense and general ignorance. The exegesis of this period consisted of compilations of extracts from the writings of the Fathers of the preceding centuries, particularly of Chrysostom and Augustine.

(2) The Scholastic Exegesis. "Scholasticism sought rationally to elucidate and develop theology" (Kurtz). Its first great representative may be said to have been Fulbert, Bishop of

Chartres. Others were Anselm of Canterbury, William of Champeaux, who was the founder of the University of Paris, Abelard, Albertus Magnus, and Thomas Aquinas. These and others of the same school wrote commentaries on one or more of the books of the Bible, which, however, never came into the hands of the people. This period extended over about four centuries, and was characterized by bitter and interminable controversies.

(3) The Mystic Exegesis. "It was the object of Mysticism to apprehend the salvation offered by the church, not by means of the intellect, but by the feelings, and to develop it not by dialectics, but by inward contemplation." (Kurtz). The great names here are Bernard of Clairvaux, the semi-mystic Hugo of St. Victor, known by his contemporaries as "alter Augustinus"; Richard and Walter St. Victor, Eckhart, John Tauler, Henry Suso, John Staupitz, the spiritual father of Luther, Thomas à Kempis, to whom is generally ascribed the well-known book on "The Imitation of Christ," John Charlier of Gerson. Others of this period, whose influence lived long after them, were Roger Bacon, who not only pointed out the dangers of Scholasticism, but also insisted on the necessity of studying the Scriptures in the original; Robert, the celebrated founder of the Sorbonne, who, in opposition to his scholastic surroundings, ear-

nestly recommended his many pupils and hearers to prosecute zealously the study of the Scriptures; Hugo of St. Caro, who published a commentary on the whole Bible, a Concordance, and to whom also we are said to owe the present division of our Bible into chapters; and Nicholas of Lyra, who was the first to apply Hebrew and Greek learning to the actual exegesis of the Scriptures.

5. *The Reformation and Early Post Reformation Exegesis.* Here we may group as follows:

(1) The influence of the revival of learning (Humanism) on Biblical Study. Lorenzo Valla, who may claim the honor of being one of the earliest founders of the Science of textual criticism. Le Fevre, who made a Latin translation of Paul's Epistles, and published the first French version of the entire Scriptures (1523). John Wessel, the teacher of Reuchlin, and of whom Luther said: "If I had read Wessel first, mine adversaries might have imagined that I had taken everything from Wessel." John Reuchlin, who was one of the principal promoters of Hebrew learning in his day, publishing a grammar, a lexicon, and a work on the accents. Erasmus, the brilliant humanist of whom it has been said that in his person Greece rose from the dead with the New Testa-

ment in her hand. He published several editions of the Greek Testament.

(2) The German (or Lutheran) Exegesis. Luther, the first and greatest representative of this period, though not the greatest exegete. Melanchthon, the most learned of the reformers. Bugenhagen, Bucer, Musculus, Brenz, Chemnitz, are other eminent Lutheran exegetes, all of whom were learned in Hebrew and Greek. Michælis.

(3) The Swiss (or Reformed) Exegesis. Here belongs first of all Calvin, the foremost exegete of the Reformation. Zwingli, distinguished for his love of classical culture and scientific study of the Scriptures. Œcolampadius, who was to Zwingli what Melanchthon was to Luther. Bullinger, the author of the second Helvetic Confession; one of the most learned and important of the Swiss Reformers, and mediator between Calvin and Zwingli. The Buxtorfs, Beza, Turretin.

(4) The Dutch Exegesis. Arminius, Grotius, Cocceius, Schulteus, Drusius, Leusden.

(5) The British Exegesis. Hammond, Lightfoot, Patrick, Lowth, Arnold, Whitby, Lowman, Henry, Doddridge, Baxter, Poole, etc.

6. Recent Exegesis. (1) *On the Continent*. Calmet, Rosenmüller, Baumgarten, Bengel, Hengstenberg, Tholuck, Olshausen, Knoble,

Delitzsch, Keil, Meyer, Lange, Van Oosterzee, etc. (2) *British*. Macknight, Clark, Benson, Scott, Bloomfield, Alford, Ellicott, Lightfoot, Davidson, Cheyne, Spurgeon. (3) *American*. Moses Stuart, Barnes, Cowles, Alexander, Schaff, Hodge, Shedd, Whedon, Abbott.

Some such historical working up of the subject as the above plan suggests, our studies being centred about the leading exegetes of the several periods respectively, would not involve a lapping over of any of the parts on phases of the subject already discussed under other heads, as "A" and "B." If in discussing the history of the Patristic exegesis, for example, we should find it to be largely allegorical, it would not devolve upon us to discuss again the nature of the allegorical method; but from our previous study of its nature we should be only so much the better prepared to understand it as illustrated in the exegetical writings of the Fathers. It is the province of exegesis historically considered to exhibit the amount of exegetical work done in any given period, together with the principles underlying it, the method or methods, according to which it was wrought out, the state of religion which it presupposes, its effect on the life of the Church, etc.; but with the principles and methods *in themselves* exegesis historically considered has nothing to do.

III. CHRISTIAN THEOLOGY.

Having presented schemes, or outlines, of preparatory study, we come, in the next place, to Christian Theology itself, the principal divisions and subdivisions being as follows:

1. *Biblical Theology of the Old Testament*; or, Christian Theology in its Old Testament aspects. Under this we should have

(1) Old Testament History; without special reference to the doctrinal contents of the Bible, but with special reference to the *facts*.

(2) Old Testament History; with special reference to its leading facts and their significance, the Old Testament being regarded as the history of a Divine progress toward a pre-conceived and preordained Divine end; viz., the redemption of the world. This is Old Testament Theology in its historical section; the Divine teaching exhibited in life and facts.

(3) Old Testament Dogmatics; or the presentation of the doctrines of the Old Testament in the order of their revelation. The historical section, dealing with the life and facts of any given period, should be studied and presented in connection with the doctrinal status of the same period, and thus the Old Testament be rightly regarded as the history of a revelation in progress, and not *merely* as the record of a revelation completed.

2. *Biblical Theology of the New Testament*; or, Christian Theology in its New Testament aspects. Under this head we should have the same specifications as above:

(1) The facts, simply, of the New Testament History grouped in their proper relations to each other.

(2) The leading facts considered in their proper order of sequence with special reference to their significance as bearing upon the one great Divine intention of Revelation—Redemption; the Divine teaching as presented concretely, in the first place. Here, also, the historical sections are to be distributed to their proper chronological places in the order of the development.

(3) New Testament Dogmatics; or the presentation of the doctrines of the New Testament in the order of their revelation and growth.

The further subdivisions of Biblical Theology, and the proper places for the various historical and doctrinal sections, appear as the study is developed by the student himself. Old Testament theology and New Testament, and, indeed, the following principal branches, should each have its own introduction, or Prolegomenon, even though this should render it necessary to repeat some matters which have been stated in the introduction to another

branch, or in some work devoted especially to Theological Encyclopædia and Methodology. In such prolegomenon, besides the history and present state of the science, various initial questions may be briefly discussed, and at least provisionally settled; as, for instance, an important preliminary may be the question of method, or with what prepossessions may we pursue our studies of the subject; and hence, if our science be Biblical theology, a brief introductory discussion of the possibility and probability of a supernatural revelation might not be out of place. It devolves on the prolegomenon of a science to discuss its own sources as such, and as the Bible is the source of Biblical theology, and at least one of the sources of Christian Dogmatics, it belongs to the prolegomenon of these to treat the subject of inspiration.

3. *Post-Biblical Theology*; or, Christian Theology as exhibited in the life and teaching of the Church. Here our divisions are as follows:

(I) *The Historical Section*; which treats of the outward development of the Kingdom of God in the Church, and of the contents of that development as it exists from time to time in the consciousness of the Church. This gives us, therefore, the two subdivisions:

(a) External Church History; or, rather,

external ecclesiastical history, beginning with the close of the canon, the Church within the scope of the canon being already included above. Here we have the life, deeds, affairs of the post-Biblical Church as exhibited (e. g.)

- (a) In its struggles with the world.
- (b) In its institutions and customs.
- (c) In its charities.
- (d) In its ever varying statistics, social, numerical, and geographical.

(b) Internal Church History; or the history of church thought, as exhibited (e. g.)

- (a) In the history of the development of doctrines.
- (b) In the formation of the great creeds; Historical Symbolics.

(2) *The Doctrinal Section*; or, Systematic Theology, which deals with the present state of christendom in its external and internal aspects. History ceases at the threshold of the present. This section, therefore, treats the doctrines of christendom, not only in themselves but also in their social and geographical extension. We have the following subdivisions:

- (a) Ecclesiastical Statistics; the object of which is to exhibit the present social, numerical, and geographical status of christendom; that is, it includes also the statistics of the various missionary fields in heathen lands.

(b) Christian Dogmatics; the object of which is to present the doctrinal views of the entire Church, or of one of its parts, and not of the individual writer. The views are supposed to be based upon at least a reasonable construction of the Word of God, for as held by Protestants Christian Dogmatics places the main stress on the teachings of the Scriptures, and only a secondary emphasis on ecclesiastical tradition. It admits of various analyses, or methods of treatment. A common and natural one begins with (1) Theology proper, or the doctrine of God and his relation to the world as Creator, Governor, and Preserver; and proceeds to (2) Anthropology, or the doctrine of man, including also the doctrine of sin; (3) Christology, or the doctrine of Christ's Person; (4) Soteriology, or the doctrine of the work of Christ; (5) Pneumatology, or the doctrine of the work of the Holy Spirit; (6) Ecclesiology, or the doctrine concerning the church; (7) Eschatology, or the doctrine concerning the Resurrection, final judgment, etc. (Last Things). At the outset of Christian Dogmatics belongs Bibliology, or the doctrine of the Church concerning the Holy Scriptures, their revelation, inspiration, etc., together with the "traditions," or Roman Catholic and Protestant doctrines of the Rule of Faith. Perhaps no more satisfactory scheme than this ancient and usual one can be devised,

though it lacks the advantage of getting properly before us the central thought of God's revelation of himself to the world, viz.: the Divine purpose of redemption, and hence fails to exhibit clearly the unity of the different parts of the system.

(c) Christian Ethics (Moral theology), in its general, social, and individual aspects. The Highest Good, Virtue, Law, the various duties to God which devolve upon man in view of the relations in which he stands toward God as exhibited in Christian Dogmatics; life under the law; life in following Christ; the Christian in his relation to Family, State, Church, General Culture, Property, Oaths, etc. Like other sciences, Christian ethics, while its fundamental principles are always the same, is constantly receiving new accretions of subject-matter — and is constantly in need of new adjustments in order that it may meet, in part at least, the ever-varying demands of an ever-varying civilization. A few years ago the questions of temperance reform, capital and labor, Communism, Socialism, etc., had not assumed such proportions as to entitle them to a prominent place in the list of topics which may properly fall within the sphere of Christian ethics.*

* The American Sunday School Union has recently issued a valuable work on "The Christian Unity of Capital and Labor."

(*d*) Comparative Dogmatics (Symbolics); or the study of the contents of the creeds, whereas Historical Symbolics studies rather their historical formation. Here belong (1) Polemics, or the study of the doctrinal differences, the object of which is to reprove error and to present the "unimpaired rule of doctrine in opposition to dogmatical perversions." (2) Irenics, or the study of doctrinal harmonies, the object of which is to promote Christian unity; not by concealing the differences and pretending that there are none, but rather by seeing both the differences and agreements in their true proportions and relations, and in catholicity of spirit.

(*e*) Theoretical Apologetics; the object of which is to show (1) the possibility of a supernatural religion, (2) that Christianity is such a religion, and the only one, and that therefore it is (3) the religion for all times and peoples. In its popular form it is the "Evidences of Christianity," in so far as these evidences are *not* drawn from a consideration of the effects of Christianity on the individual and the world. Christianity in its effects, is Christianity exhibited as life, and in our scheme finds its place under Practical Theology.

It will be seen from the above outline that Systematic Theology, the second general divi-

sion of Post-Biblical theology, comprehends a vast range of subjects, each of which is too extensive to be treated in a thorough and satisfactory manner otherwise than separately. The books denominated "Systematic Theology" usually embrace but a small part of what properly belongs under that head, being generally restricted to what German writers more properly call "Dogmatics." But while Systematic Theology in general, and Christian Dogmatics in particular, obtains its data from the Bible, it discusses its subjects rather from the standpoint of the creeds and the writer's own time, whereas Biblical Theology abides in the Bible times, and classifies and discusses the results of Biblical exegesis without reference to the creeds or to the present wants of the church or the times. Biblical Theology seeks the truth and the facts, and leaves it to other branches of theological science to make the applications. Anthropology (e. g.) as treated in Biblical Theology would not be identical in all respects with the same as treated in Christian Dogmatics. So with other subjects. The term "Ecclesiology," however, has been used with a greater degree of latitude, and hence of vagueness; designating, as it has been made to do, not only the science of church architecture and decoration, and the doctrine of the Scriptures, or of the Church concerning

the Church, but also the polity and methods of the Church as distinguished from the Church itself. As a discussion of doctrine, it belongs, as we have seen, to Dogmatics; as a discussion of method, it is a part of Practical Theology. The study of the subject in the former aspect logically precedes, and is the basis of, its discussion in the latter aspect. He cannot have an intelligent and well-grounded theory concerning church polity, who has not first an intelligent and well-grounded theory concerning the Church itself, its function, mission, nature, etc.

4. *Christian Theology in its applications; or, Practical Theology.*

It connects the science of religion with its practical forms; or in other words, it discusses the various branches of ministerial and church work and the different means and methods of executing them. Its sphere is that of church activities—Christianity in its various forms of concrete embodiment and life. The following are its principal branches:

(1) *Homiletics*; which discusses the nature, form, style, material, and delivery of the sermon, and its relations to the preacher and the people. As it treats both the composition and delivery of sermons, it embraces both the theory of preaching and sacred rhetoric.

(2) *Catechetics*; which has to do with the introduction of persons, whether children or adults, into the Christian Church, and therefore with the imparting of religious instruction and nurture as necessarily preliminary thereto, and also necessary thereafter to Christian growth. This is the duty of the parent and also of the pastor, and it is a duty which cannot, with impunity, be transferred wholly to the Sunday school.* The lambs in years and the lambs in Christian experience and strength should be nurtured tenderly and diligently; and the subject-matter of this nurture, and

* "I do not understand how a teacher [or pastor] can die in peace who has not been diligent in the work of chatechising," (Brackel.) "He who scatters the seed of Christianity in the heart of a child trains a plant for the paradise of God," (Borger.) Quoted by Van Oosterzee.

Of the more than 50,000,000 persons in the United States, about two-thirds are under thirty years of age, about one-half are under twenty, and about one-third are under ten, as shown by the census of 1880. "If we consider these facts," says an editorial in the Nashville *Christian Advocate*, "we must see that a ministry which is not mainly addressed to the young is misdirected. It is not sufficient to say of any preacher, or other public teacher, that he does not utterly ignore this fact. He must keep it always before his eyes, and the matter and manner of his speech must be very much affected by it." Of the 33,000,000 of our population now under thirty years old, 20,000,000 will die within the next ten years, and of the remaining 13,000,000 many will have grown hard almost beyond recovery. If we would save the world we must hasten.

especially its methods, belong to the sphere of Catechetics.

(3) *The Sunday School*; the work of which does not displace, but is parallel with, the teaching work of parent and pastor. It includes within its scope, not only the young and inexperienced in religious life, but also all grades and ages. The Sunday school has not usually been treated as belonging to the domain of Practical Theology, but it is more and more coming into such recognition, and its origin, history, methods and functions, should have a place in the theological curriculum.*

(4) *Pastoral Theology*; or, Poimenics, from the Greek word signifying a shepherd. This treats, by way of introduction, of the call and qualifications of the ministry, and of his set-

* "It is even now recognized as a serious question whether a young man who is in preparation for the ministry can afford to be outside of the influence of this Bible-studying movement during his undergraduate years in college and in seminary; and whether the provisions in these schools of preparation are yet such as to send from them into the ministry men furnished with Bible knowledge, and with a knowledge of methods of Bible teachings, in that measure which will bring them abreast, at the start, of the Bible students whom they are likely to find, in the communities to which they go, as the product of the agencies and influences now operative outside of the preparatory schools." Trumbull's *Yale Lecture on the Sunday School*. Such works as this and "Teaching and Teachers" by the same author, ought to be in the list of text-books in Practical Theology to be diligently studied by every young man in preparation for the ministry.

tlement over a church or parish; and then, of the pastor in his study, in the pulpit, in his relations to his people and to the people generally; his personal disposition, habits, etc.; and his relations to the various benevolences and sacraments of the church, as well as to the different forms of social and church activity, such as the prayer meeting, special revival seasons, the Sunday school, etc.

(5) *Liturgics*; which treats of the methods and principles of the public service of the sanctuary, both the regular and special, as the burial service, the rite of baptism, the induction of members, the administration of the Lord's Supper, etc. The subject should be studied in its nature, aim, history, principles, and methods. It is possible for the service of the sanctuary to be too elaborate and formal; it is possible also for it to be too bald. Both pastor and people should have an intelligent and appreciative understanding of the subject.*

* No candid man can blame the non-Conformists of England, or the Presbyterians of Scotland, if their sad experience of civil and ecclesiastical tyranny in enforcing an obnoxious prayer-book, led them to the extreme of denouncing the use of all forms. That one extreme produces another is the tritest of aphorisms. The extreme of insisting that certain forms should alone be used, begat the extreme of insisting that no forms should be allowed. It is obvious, however, to the candid, that between these extremes there is a wide and safe middle ground."—*Princeton Review*, July, 1855.

(6) *Church Polity*; or Church Politics, Practical Ecclesiology. Under this head are discussed the several *forms* of church government, as Prelaticism, Congregationalism, Presbyterianism, and their modifications; together with the various machinery by means of which, and the various methods according to which, each, respectively, is administered; the relation of the Church creed to the Church organization; the sacraments and ordinances; the membership; the church officers, etc. The principles underlying church government in general without reference to the form belong rather to the sphere of Dogmatics. The doctrine concerning the Church, both in its dogmatical and practical aspects, is a very important one, and both ministry and laity should know well their relations to the government of the Church and live in harmony with it. Liberty is not license.

(7) *Hymnology*; which treats of hymns as a species of sacred composition, as distinguished from other forms of sacred poetry. It includes the subject of Psalmody. It discusses the different kinds of hymns, the essential elements of a good hymn, the authorship and history of particular hymns, the subject-matter, the form, adaptation to public or private use; hymnology, or hymn collections. Hymnology should be studied in its history, which is a storehouse of the richest and deepest experiences of the

Christian life in all ages. Ancient Oriental and Greek hymns; Ancient Latin hymns; Mediæval hymns; German hymns, etc. Many of all these are accessible to the student, not only in their original form but also in metrical translations.

(8) *Church Music*; which includes the historical study of the whole subject of sacred music; the primitive Christian music; the Ambrosian, the Gregorian, the early Protestant Lutheran and Reformed; the introduction and use of instruments; the choir; the adaptation of music to words; the amount of time to be devoted to the musical part of the service; song-services, etc.

(9) *Evangelistics*; or Home and Foreign, and all itinerant and local, Missions, except the settled pastoral work. It includes the study of the theory of missions, the history of missions, the methods of conducting missionary activity, and also as much of statistics as is necessary to give one a clear view of the present state of religion in the missionary fields. The subject of Missions, or Halieutics as it is sometimes called, is already fast assuming its proper place of prominence in Theological Science. Nor should the study of missions as a part of the theological curriculum be by any means restricted to those who expect to engage in the missionary work among pagans

and Mohammedans. The cause of missions is the cause of the pastor and of the congregation; and the amount of interest which both pastor and people will feel and manifest in this cause will depend to a great extent on the amount of knowledge which they have of it. Even where the congregation itself is not wanting in interest in missions, this interest gains in unity, strength, and enthusiasm, where it is guided by the firm and intelligent hand of the pastor who knows whereof he speaks.*

(10) *Practical Apologetics*; distinguished from Theoretical Apologetics; the self-vindication of Christianity, or Christianity speaking in its practical effects upon the world and in

* That which is best to be done is not always that which it is practicable to do. If all the Christian denominations in any Christian country should have one common board of missions, and through this one board work with unanimity simply to make Christians of the heathen, the evangelization of the world would doubtless be greatly hastened. Being converted, they might be organized on some basis and under some name not known to them in any of our denominational senses. "Mission work would gain immensely," says Van Oosterzee, "if it aimed less at making Reformed Church, Old Lutheran, Baptist and other kinds of converts, and was zealous only to bring the simple Apostolic *credo* into the hearts and heads of heathen and Mohammedans. Those things which divide professors of the Gospel they will quickly enough discover, perhaps within their own circle; about that which unites all who love Christ and Christianity, we must be supremely, nay, exclusively, concerned. Here, too, the saying is true, 'A drop of life is worth a sea of knowledge.'"

the individual experience. Here the argument is based not upon the nature of Christianity, not chiefly upon fulfilled prophecies, nor upon the historical evidences of the truth of the Gospels, but rather upon the fruits of Christianity as exhibited in human civilization and life. It is, in short, a discussion of such methods of vindication of the Christian religion as every pastor finds it necessary that he should be able to make. It holds a somewhat similar relation to Theoretical Apologetics that "pure mathematics" holds to mathematics applied to some practical purpose. It presents Christianity as justifying its claims by reason of what it does; and the end at which it aims is peace.

IV.

OTHER TERMS EMPLOYED.

SPECULATIVE THEOLOGY.

VARIOUS other adjectives are sometimes prefixed to the term "theology," which have not been mentioned in the preceding pages, and for which no place seems to have been found in the above general scheme. All Christian theology, for example, is sometimes divided into Theoretical and Practical, the term "theoretical" being suggested by the more usual term "practical," and used to designate Doctrinal Theology in its dogmatic and historical aspects.

Other terms employed are speculative theology, mystic, rationalistic, natural theology, etc. But these terms are, for the most part, simply descriptive of the methods according to which the subject is treated. They indicate no distinct branch of theology. The same theology may be either speculative, or mystic, or rationalistic, according to the mode of treatment. The speculative method "assumes, in

an *a priori* manner, certain principles, and from them undertakes to determine what is and what must be. It decides on all truth, or determines what is true, from the laws of the mind, or from axioms involved in the constitution of the thinking principle within us." This method of dealing with the contents of theology has been quite prevalent during some periods of church history. The rationalistic and transcendental theologies are only phases of the speculative. In neither case do they admit of any higher source or test of truth than human reason. If Biblical Theology were treated from this standpoint it would be rationalistic or transcendental Biblical Theology.

MYSTIC THEOLOGY.

If, on the other hand, a theology were constructed on the assumption that "God, by his immediate intercourse with the soul, reveals through the feelings and by means, or in the way of, intuitions, divine truth independently of the outward teaching of his word; and that it is this inward light, and not the Scriptures, which we are to follow"; such a system might properly be called a supernatural mystical theology. Or, if it were constructed on the assumption that "the natural religious consciousness of men, as excited and influenced by

the circumstances of the individual," is the true source of religious knowledge, it might be called a natural mystical theology. Perhaps the greatest recent representative of the mystical theology was the German Schleiermacher, with whom Dogmatics was simply the contents of the Christian consciousness systematized, the essence of this consciousness being the feeling of absolute dependence which man has in the presence of the infinite problems of being and destiny. His contemporary, Daub, of Heidelberg, was the great exponent in his day of the new speculative method.

NATURAL THEOLOGY.

In like manner, the term "natural," attached to the term theology, indicates a method and not a distinct branch of theology. In the hand of the Christian writer it is rather a species of Apologetics, drawing its evidences both from reason and nature. Works on "Rational Theism" are a kind of natural theology, which, so far as their standpoint and method are concerned, they might as properly be called. Rational Theism postulates, and bases its arguments upon certain necessary, or *a priori*, truths, and from the admitted constitution of mind and nature, reasons to its conclusions. Works on Theodicy are constructed on the same speculative method and belong to

the same class, being a species of so-called natural theology, and are apologetic in their aim. They vindicate from reason, rather than the Scriptures, as a point of departure, God's moral government of the world.

The term "natural" theology is antithetical to the term "revealed" theology; the latter, like the former, indicating not a distinct theology, but simply a method; or, in other words, it denotes that the material is drawn from the Word of God, rather than from reason and nature.

Of the various branches of Christian Theology, Biblical Theology in one or more of its chapters and aspects is attracting the most attention, perhaps, at the present time; and its investigation, if pursued in the spirit of honest inquiry, and the reverential recognition of the Scriptures as the Word of God, is destined to produce the best results. Theologically our age, happily, is irenic, Bible searching and truth seeking, in catholicity of spirit, rather than creed making, being its prominent characteristics. God grant that it may ever be so; and yet, may he also grant that men may ever regard the Bible, not only as *containing* His Word, but in a certain true and important sense as *being* His Word.

V.

PERSONAL REQUISITES TO THE STUDY.

EXPERIENCE.

BUT there is one factor of theological study which cannot be catalogued. There must be personal convictions which are the outgrowth of inward and outward experiences of life. It is the heart in this sense also which makes the theologian. The true theology must have in it a large pectoral element; it must be fostered by prayer, contemplation, inward enlightenment and sanctification. *Tantum Deus cognoscitur quantum diligitur.*

Study is indispensable; but theology can never be mastered by study alone. Especially is it true of the dogmatical and ethical parts of theology that the mind can assimilate them and make them its own in the truest sense only by a process of earnest conflict. So it was with Paul, Augustine, Luther; so it has been with all great souls. Christianity cannot be treated fairly by him who stands aloof from

it, and the nearer he stands to it the better for him as a theologian. It must be justified as a divine fact to the personal consciousness by personal experience, and the severer and keener the experience the better. Luther was greater than Melanchthon; Augustine was greater than Ambrose.

It is well to be thoroughly posted, but it is even more essential to be inwardly impressed. "He only who has experienced the sanctifying, purifying and elevating power of the gospel in his own being, who is constantly striving to attain to that Christian disposition in which the Christian virtues find a realization,—he only will be able to speak of a fruitful and blessed experience derived from the study of dogmatics and ethics. He only who internally participates in the weal or woe of the church is entitled to an opinion on these matters. Without this, however great may be his outward learning and logical ability, he can only speak of the mysteries of the kingdom of heaven as the blind may speak of color." And the writer of these words was not a mystic. Regeneration cannot be understood merely by studying it psychologically or historically; and the deepest experience of the soul in its union with Christ by faith must ever remain unintelligible to those who have not themselves partaken of it. The question, "How wilt thou manifest

thyself unto us and not unto the world?" is still a question, and one which the outsider cannot answer. But in order that we may be in Christ, it is necessary that he should be *in* us rather than simply *with* us. So with the science of Christianity, which is Christian Dogmatics.

PURITY OF HEART AND LIFE.

The same holds of the departments of ethics, the study of which is attended with greatest profit only when personal moral growth keeps pace with the study. He only can know the power of conscience who has experienced its power; he only can know wherein the might of love consists who has realized the might of love. "Measure your progress in philosophy," said Cousin to his thousands of pupils, "by your progress in tender veneration for the religion of the gospel";* and true progress in theology, ethics, all learning, indeed, is to be measured by the same standard. The words of Cousin were no wiser in the dark days of France than they are now.

He who studies theology should seek also to acquire more and more of the theological character. Learning should be blended with devoted piety, and intellectual with moral strength.

* Preface to Lectures on the True, Beautiful and Good.

The constant aim of the student should be to cultivate the heart as well as the head; he should remain hung up neither in the science of language nor in the science of dialectics; he should grow in grace as he grows in knowledge, seeking always to make his attainments conducive to his increased efficiency in the service of his fellow men through the service of his divine Lord.

PRAYERFUL AND REVERENT SPIRIT.

"As a sacred and spiritual science, based on a divine revelation and concerned with the eternal interests of man, theology should be studied spiritually as well as intellectually, devoutly as well as thoughtfully, on the knees as well as behind the desk. . . . Only those who are pure in heart have the promise to see God; the impure will always seek in darkness or worship idols. To make God simply an object of philosophical speculation, and logical analysis, is irreverent and profane, and leads to serious error. He is sought and found by meditation and prayer rather than by ratiocination. Hence the old adage, "*Bene orasse est bene studuisse.*"* He cannot study well who does not pray much. "*Orando facilius quam disputando et dignus Deus quæritur et invenitur,*" is

* Schaff's Christ and Christianity.

old and true. It has been said by Pascal, that while human beings must be known before they can be admired and loved, divine things must be loved in order to be known; and the saying is practically true, whatever may be said of the relations between our affections, our knowledge, and our faith. *Tantum de veritate quisque potest videre, quantum ipse est.* One can know the truth only in so far as he is true. But a wiser than Pascal or St. Bernard has taught that "whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein." So of him who would enter the portals of theology.*

Study with modesty and humility; study with independence of thought and freedom of inquiry; study with enthusiasm and a profound reverence for the Scriptures as the Word of God, and for all that is sacred; study with

*All the great truths of Theology may be learned by the mind, but if we have not an experience of religion they will remain in the intellect as dead dogmas, as cold and inoperative as a theorem in Geometry. It is when these doctrines are studied in a devotional spirit and fused into our own experience by prayer and meditation that they become living forces in our own hearts, and it is only when we are warmed and quickened and fired by these truths ourselves that we can send them out in our preaching as blazing arrows or burning forces to kindle and fire the hearts of others. Here, then, is the one qualification without which all other qualifications are useless—an experience of the power of religion in our own hearts."—Dr. Paxton, in *Presbyterian Review*, Jan. 1889.

a sincere, constant, and ardent love of truth;
study with patience, caution and deliberation;
study diligently and prayerfully, remembering
the old adage, *Oratio, meditatio, tentatio, faci-*
unt theologum.

VI. LITERATURE.

INTRODUCTORY.

THE following list of books and references is intended simply as a brief and easy guide to the less advanced class of students and readers. To those who may wish to pursue a further course the list here presented will at least furnish a hold upon the subjects and open the way to remoter sources. But the list would not have met the purpose for which it is intended had it included many books which are not accessible to the majority of English undergraduate students. To save space the names of publishers have been omitted, though perhaps all the books are yet in print, and may be procured through local booksellers or by personal correspondence with dealers. The titles are here classified under the principal topics given in our foregoing scheme, the names of the authors being generally written first.

A. EXEGETICAL AND AUXILIARY.

I. BIBLICAL INTRODUCTION.

1. *Biblical Archæology.*

- (1) Hurlbut; Manual of Biblical Geography.
- (2) Tristram: The Topography of the Holy Land.
- (3) Tristram: The Natural History of the Bible.
- (4) Thomson: The Land and the Book.
- (5) Bissell: Biblical Antiquities.
- (6) Keil: Biblical Archæology.
- (7) Horne (Ayre-Tregelles): Introduction to the Holy Scriptures, vol. iii.
- (8) Schurer: The Jewish people in the time of Christ.
- (9) Stapfer: Palestine in the time of Christ. (An excellent work, but some of whose statements are to be received with caution, especially in the last chapter, where Jesus seems to be spoken of as if he were only a man).

2. *Biblical Canonics.*

- (1) Schaff-Herzog: Cyclopedia, art. The Canon.
- (2) McClintock & Strong: Cyclopedia, art. Canon of Scripture.
- (3) Briggs: Biblical Study, pp. 105-138.
- (4) Harman: Introduction to the Holy Scriptures, pp. 33-41, 488-500.

(5) Moses Stuart: History of the Old Testament Canon.

(6) Charteris: The New Testament Scriptures; their claims, history, etc.

(7) Westcott: A General Survey of the History of the Canon.

(8) Reuss: History of the Canon of Holy Scripture.

(9) Proof-Passages in the writings of the Ancient Fathers.

3. *Textual Criticism.*

(1) Briggs: Biblical Study, pp. 139-161.

(2) Smith; Bible Dictionary (Hackett's edition), art. Bible.

(3) Schaff-Herzog: Cyclopedia, art. Bible-Text and Versions.

(4) McClintock & Strong: Cyclopedia, art. Criticism, and the cross-references.

(5) Hammond: Outlines of Textual Criticism.

(6) Gardiner: Principles of Textual Criticism.

(7) Harman: Introduction to the Scriptures, pp. 48-56, 462-488.

(8) Davidson: Biblical Criticism,—the first volume being devoted to the Old Testament, the second to the New.

(9) Schaff: Companion to the Revised Version.

(10) Horne: Introduction to the Holy Scriptures (Ayre-Tregelles); vol. iv, pp. 1-402, 670-739; vol. ii, pp. 19-209.

(11) Scrivener: Introduction to the Criticism of the New Testament.

(12) Comparison of different texts and versions of the Hebrew and Greek originals, and patristic quotations.

4. *The Higher, or Historical, Criticism.*

(1) Briggs: Biblical Study, pp. 164-213.

(2) Smith: Bible Dictionary (Hackett's edition), Articles on the various books of the Bible.

(3) Farrar: The Messages of the Books.

(4) Farrar: Early Days of Christianity.

(5) Harman: Introduction to the Scriptures, pp. 66-423, 500-749.

(6) Horne: Introduction (Ayre-Tregelles), vol. i.

(7) Gloag: Introduction to the Pauline Epistles.

(8) Gloag: Introduction to the Catholic Epistles.

(9) The special introductions prefixed to the various books in the Speakers and other large commentaries. In some instances these are quite valuable.

(10) Green: Moses and the prophets.

(11) Bissell: The Pentateuch; its origin and structure.

(12) Westcott: Introduction to the Study of the Gospels.

(13) The current discussion in *Hebraica*.

(14) Crosby: The Bible View of the Jewish Church.

(15) The study of the testimony of the Biblical books themselves concerning their authorship, date, etc. This, of course, is the primary source of evidence, and in order to thoroughness a careful use of the original languages is required.

II. BIBLICAL EXEGESIS.

I. *In its basis.*

A. Hebrew.

(1) Horne: Introduction, vol. ii, pp. 3-18.

(2) Encyclopædia Britannica, art. Hebrew Language and Literature.

(3) McClintock and Strong, art. The Hebrew Language.

(4) Briggs: Biblical Study, pp. 42-59, 248-295.

(5) Terry: Hermeneutics, pp. 69-106.

(6) Fuerst: History of Hebrew Study, pp. 15-32 of Hebrew Lexicon.

(7) Harper: Hebrew Method and Manual: Hebrew Elements; Hebrew Syntax.

(8) Green: Hebrew Grammar; larger revised edition.

(9) Gesenius: Hebrew Lexicon.

(10) Hebrew Bible and Revised English version of the Old Testament.

(11) Englishman's Hebrew Concordance.

(12) Young: Analytical Concordance.

B. Biblical Greek.

(1) Winer: Grammar of the New Testament Diction.

(2) Green: Handbook of the Grammar of the New Testament.

(3) Thayer: Lexicon of the New Testament Greek.

(4) Cremer: Biblico-Theological Lexicon of the New Testament Greek.

(5) Hudson: Greek Concordance.

(6) Bagster: Septuagint — English version.

(7) Tischendorf's Greek Text; Westcott & Hort's; The Reviser's Greek Text.

C. Cognate Philology.

(1) Lansing: Arabic Manual.

(2) Catafalgo: Arabic Lexicon.

(3) Riggs: Manual of the Chaldee.

(4) Brown, C. R.; Aramaic Method and Manual.

(5) Lyon: Assyrian Manual.

(6) Brown, F. The Study of Assyriology.

(7) Delitzsch: Hebrew in the Light of Assyrian.

(8) The articles on these languages in the encyclopedias above mentioned.

D. Oriental Archæology.

(1) Lenormant: Beginnings of History.

(2) Rawlinson: Seven Great Monarchies.

(3) Wilkinson: Manners and Customs of the Ancient Egyptians.

(4) Wright: The Hittite Empire.

(5) Cooper: An Archaic Dictionary.

(6) Rawlinson: Ancient Religions; and Historical Illustrations. The articles on the various ancient oriental nations in the *Encyclopedia Britannica*. Discoveries all along the line of Biblical research and oriental archæology generally are being rapidly made, and the student who would keep himself nearly abreast must be watchful. The reports of reliable travelers and explorers as published in the archæological journals are the original sources of information in regard to these discoveries. The "Biblical Research" column in the New York *Independent*, and equivalent columns in various religious periodicals, frequently give valuable condensations of this general species of news.

2. *In its process.*

(1) Immer: Hermeneutics, pp. 104-376. A very valuable work, though the author's view

of inspiration as indicated here and there in the book is more liberal than we like.

(2) Briggs: *Biblical Study*, pp. 27-37.

(3) Davidson: *Sacred Hermeneutics*, pp. 285-515.

(4) Cellier (Elliott and Harsha): *Biblical Hermeneutics*, pp. 73-216.

(5) Terry: *Biblical Hermeneutics*, pp. 175-418, 500-510, 582-600.

(6) Fairbairn: *Hermeneutical Manual*, pp. 157-368, 395-520.

(7) Horne: *Introduction*, vol. ii, pp. 210-505.

(8) The Schaff-Lange Commentaries: Illustrations of the completed exegetical process are furnished in the "Critical and Exegetical," "Doctrinal and Ethical," "Homiletical and Practical" parts of this work.

(9) Spurgeon: *Treasury of David*. This contains the result of a good deal of literary exegesis, strings of select quotations from various writers. It corresponds to the ancient catenistic.

3. *In its methods.*

(1) Immer: *Hermeneutics*, pp. 83-90.

(2) Alexander: *Princeton Review*, April, 1855.

(3) Davidson: *Sacred Hermeneutics*, pp. 193-225.

(4) Terry: Biblical Hermeneutics, pp. 163-174.

(5) Ker: History of Preaching, pp. 147-389.

(6) Hurst: History of Rationalism.

(7) The exegetical writings of Philo and the ante and post nicene Fathers are accessible to the English student, and furnish conspicuous examples of mystical exegesis.

4. *In its history.*

(1) Schaff-Herzog: Cyclopedia, art. Exegesis.

(2) Cellier (Elliott and Harsha): Hermeneutics, pp. 8-34.

(3) Davidson: Hermeneutics, pp. 70-193.

(4) Immer: Hermeneutics, pp. 29-83.

(5) Terry: Hermeneutics, pp. 603-738.

(6) Reuss: History of the New Testament.

(7) Hurst: History of Rationalism.

(8) Farrar: History of Interpretation.

(9) The larger Church Histories also devote more or less space to the history of Biblical exegesis during the centuries covered by these works. They also refer to many of the sources from which the history of exegesis is made up. By means of the index at the end of the volume, with which every book of any value ought to be furnished, the student may easily trace the paragraphs or sections which treat his subject, and thereby not only learn what his

author says, but be led to the sources and thereby become his own historian. The "Qabballa and the Zohar," by Isaac Myer, contains a history of one branch of the Jewish exegesis.

5. *In its principles.*

The statement and discussion of the principles of exegesis is Hermeneutics strictly so called. Works on this subject, however, do not generally restrict themselves to the principles, but discuss various allied themes, as methods, history, applications, etc. The works, therefore, already given under the head of "Biblical Exegesis" may here be again consulted. We mention the following additional references:

- (1) Doede's Manual of Hermeneutics.
- (2) Angus' Bible Handbook, pp. 167-352.
- (3) Barrow's Companion to the Bible, pp. 521-639.
- (4) Cellerier's Hermeneutics, pp. 35-278.
- (5) Ernesti's (Terrot's) Principles of Interpretation.
- (6) Horne's Introduction, vol. ii, pp. 210-505.

By such a course of comparative study the student will accomplish three things: (1) He will learn the principles; (2) he will inform himself concerning the agreement or want of agreement on the part of writers in regard to

any given principle; (3) by knowing it and applying it to the actual work of exegesis he will be enabled to test for himself the validity of any principle; e.g., that of "Accommodation," "The Double Sense of Prophecy," etc.

B. CHRISTIAN THEOLOGY.

I. BIBLICAL THEOLOGY.

1. *Old Testament.*

Here the chief and primal source is the Old Testament itself. Each book should be thoroughly studied, not in the order in which it stands in the English or Hebrew Bible, but each in its proper chronological place as nearly as this can be ascertained. The facts in each should be carefully gathered, arranged in their proper relation to each other and their significance noted. The central thought of each of the books, and of the Old Testament as a whole, the relation of the books to each other, and to the whole, should also be noted. This is necessary in order to unity and coherency. Old Testament Theology treats its subject from the standpoint of the ancient people of God, rather than from that of the present. Hence it rightly regards the Old Testament as the history of a progressing revelation rather than the record of a completed revelation. It must be understood in the former sense before it can be wisely used in

the latter for the purposes of Christian Dogmatics. We must know what it meant to Israel before we can know what it means to us; though of course this statement is not to be construed as having any bearing on the devotional reading of the Scriptures, only in so far as devotional reading would be only the more devotional if it were also intelligent. The literature of Old Testament theology is abundant but scattered and scrappy, and much of it inaccessible to the mere English reader. As conducted in England and America this method of Bible study is scarcely yet to be called a science. It is to be hoped that the future will bring to us something more than echoes from Germany, however suggestive and stimulating some of these may be. The following list of references may be helpful:

(1) Bible Studies in the Old Testament Student, 1886-88.

(2) Set of the Old Testament Student, which contains many articles of greater or less value in the line of Old Testament Theology.

(3) Kurtz: Sacred History.

(4) Weidner: Abridgment of Oehler's Old Testament Theology.

(5) Oehler: Old Testament Theology.

(6) Smith: Old Testament History; pp. 218-279 contain an analysis of the Mosaic Legislation.

(7) Butler: Pentateuch; vol. ii contains a synopsis of subjects and an analysis of the Mosaic Legislation.

(8) Michaelis: The Laws of Moses, containing an analysis of the legislation, and a discussion of the various laws as classified.

(9) Kurtz: History of the Old Covenant, which, on the Pentateuchal Question, assumes the conservative and traditional view.

(10) Geikie: Hours with the Bible, containing in popular form many of the results of the more recent archæological research.

(11) Series of Biographies of Old Testament characters, written by various scholars and published by A. D. F. Randolph & Co.; also containing in popular form results of recent research.

(12) Briggs: Messianic Prophecy.

(13) Thomson: The Great Argument; or Christ in the Old Testament.

(14) Gloag: Messianic Prophecy.

(15) Smith: Prophecy a Preparation for Christ.

(16) Ewald: Biblical Theology.

(17) Schraeder: The Cuneiform Inscriptions and the Old Testament.

(18) Ewald: Revelation; its History and Record.

(19) Hackett-Smith: Bible Dictionary, articles on various Old Testament topics.

- (20) Orelli: Old Testament Prophecy.
- (21) Edersheim: Prophecy in its Relations to the Messiah.
- (22) Cave: Scriptural Doctrine of Sacrifice.
- (23) Delitzsch: Biblical Psychology.

2. *New Testament.*

The New Testament, too, while a revelation to us, is also the record of a revelation in progress, and must be so studied. The steps here are only years, whereas in the Old Testament they were centuries. The same directions are to be observed as in studying the Old. To the thorough understanding and appreciation of the New Testament a knowledge of the New Testament times is necessary; the contemporary heathenism in its political, moral and religious aspects; the contemporary Judaism in its political, theological and religious status; the relation of Judaism to Mosaism and to heathenism; John the Baptist. As to details, various plans may be adopted in working up the subject, the New Testament itself being the chief source. A valuable guide is furnished in the *New Testament Studies*, supplement to the Old Testament Student, 1888. Besides standard exegetical commentaries the following may be used for collateral study and reference:

- (1) The articles on Pharisees, Sadducees, and other principal New Testament topics in the

Biblical encyclopædias; these are not only supposed to be written by specialists, but they also direct the student, or ought to do so, to sources of further information.

(2) Edersheim: Life and Times of Jesus the Messiah.

(3) Schürer: The Jewish people in the time of Christ.

(4) Schaff-Lange: Commentary on Matthew.

(5) Schaff-Lange: Commentary on the Epistle to the Romans.

(6) Morrison: Commentary on Matthew.

(7) Godet: Commentary on Romans.

(8) Godet: Biblical Studies.

(9) Farrar: Life and Times of Paul.

(10) Conybeare and Howson: Life and Epistles of Paul.

(11) Farrar: Early Days of Christianity.

(12) Hausrath: The Apostle Paul.

(13) Bernard: Progress of Doctrine in the New Testament.

(14) Schaff: History of the Christian Church, vol. i.

(15) Van Oosterzee: New Testament Theology.

(16) Schmid: Biblical Theology of the New Testament.

(17) Weiss: Biblical Theology of the New Testament.

II. POST-BIBLICAL THEOLOGY.

The ramifications of post-Biblical Theology are many and extensive, like the branches of a mighty tree. The student, without method, analysis, classification, is utterly helpless. He must wander as one in a labyrinthine maze. If he cannot devise for himself a method of grouping the facts in his chosen department of work, he must study and appreciate at its full value the method of the author whom he has selected as his guide. What we may say here cannot be more than the slightest hint or suggestion even to the beginner. In our general scheme (page 87) we divided post-Biblical Theology into two principal sections, the Historical and the Doctrinal. This division may be here resumed.

I. *The Historical Section.*

This also has numerous branches and sub-branches, which should be as clearly mapped as possible in the student's mind in order that he may study them intelligently, not only in themselves but also in their relations outside of and beyond themselves. He should begin by reading carefully some reliable general Church History in which all the principal topics are mentioned, and the author's analysis as exhibited in his table of contents, and unfolded as his book proceeds, should be grasped. In our

scheme we used the terms "External" and "Internal" Church History, not because these terms must appear in the actual analysis of history, but provisionally and as illustrating the difference between the two great divisions—the one being the history of the outward life of the Church, and the other of its inward life, its thought, its heart. The same terms will therefore serve us here. The enlargement and filling up of some such plan as is here presented in brief must imply that the student has been furnished a bird's-eye view of the whole field of history by his text-book:

(I) EXTERNAL HISTORY.

(A) *For the whole field.*

(a) Kurtz: History of the Christian Church.

(b) Fisher: History of the Christian Church.

(c) Schaff: History of the Christian Church.

(B) *Division of topics.*

(a) The extension of the Church among unconverted nations. This is the history of missions.

(a) Milman: History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire.

(b) Milman: History of Latin Christianity to A. D. 1455. These works discuss the early and mediæval periods of missions.

- (c) Maclear: Missions in the Middle Ages.
- (d) Merivale: Conversion of the Northern Nations.
- (e) Brown: History of the Propagation of Christianity among the Heathen since the Reformation.
- (f) Christlieb: Foreign Missions.
- (g) Young: Modern Missions.
- (b) Persecutions; (1) from without by hostile Jews and heathens; (2) from within, wars and violence among Christians themselves.
- (a) Articles in the encyclopedias and general histories on the emperors Nero, Domitian, Trajan, Antoninus, Severus, Maximinus, Decius, Valerian, Aurelian, Diocletian.
- (b) On the Albigenses and Waldenses, Inquisition, Huguenots, Charles IX and Louis XIV of France, The Thirty Years' War, Henry VIII and Queen Mary of England, the persecution in Ireland under Charles I.
- (c) The works of Milman mentioned above.
- (d) Melia: Origin, Persecution, etc., of the Waldensians.
- (e) Smedley: History of the Reformed Religion in France.
- (f) Lee: History of the Inquisition.
- (g) Woodrow: History of the Sufferings of the Church of Scotland.
- (h) Neale: History of the Bohemian Persecution.

(i) Lanigan: Ecclesiastical History of Ireland.

(j) Schiller: History of the Thirty Years' War.

(k) Motley: History of the Netherlands.

(c) Government, worship, morality, religion.

(a) Coleman: Ancient Christianity Exemplified.

(b) Smith: Dictionary of Christian Antiquities.

(c) Bingham: Christian Antiquities.

(d) Hefele: History of the Councils.

(e) Uhlhorn: Christian Charity in the Ancient Church.

(f) Pellicca: Polity of the Christian Church of Early Mediæval and Modern Times.

(g) Encyclopedia Britannica, 9th edition, art. Liturgy.

(h) Hammond: Eastern and Western Liturgies.

(i) Neale: Mediæval Preachers.

(j) Baring-Gould: Post-Mediæval Preachers.

(k) Broadus: History of Preaching.

(l) Ker: History of Preaching.

(m) Chandler: Hymns of the Primitive Church.

(n) Neale: Hymns of the Eastern Church.

(o) Schaff: Christ in Song.

(p) Lubke: History of Architecture.

(q) Norton: Church Building in the Middle Ages.

2. INTERNAL HISTORY.

For literature of history of exegesis see above.

(a) J. A. Dorner: History of Protestant Theology.

(b) J. A. Dorner: History of the Doctrine of the Person of Christ.

(c) Ritschl: History of the Doctrines of Justification and Reconciliation.

(d) Cunningham: Historical Theology.

(e) Neander: History of Christian Dogmas.

(f) Hagenbach: History of Doctrine.

(g) Shedd: History of Doctrine.

(h) Lecky: History of Rationalism in Europe. (Mr. Lecky is himself a rationalist.)

(i) Hagenbach: German Rationalism, its Rise, Progress and Decline.

(j) Hurst: History of Rationalism.

(k) Lecky: History of European Morals (a rationalistic work.)

(l) Schaff: Creeds of Christendom. In several of the above works extensive accounts are also given of the Pietistic movement in Germany under Spener, Francke, Bengel, Weisman and others, which constitutes an important chapter in the history of the church.

2. *The Doctrinal Section*; Systematic Theology.

(1) *Ecclesiastical Statistics*; the present state of Christendom.

(a) Dorchester: Problem of Religious Progress.

(b) Year Books and Annual Minutes of the various Denominations.

(2) *Christian Dogmatics*.

(a) Leading general treatises on this subject are Hodge's "Systematic Theology"; Pope's "Christian Theology"; Van Oosterzee's "Christian Dogmatics"; Dorner, Luthardt, Richard Beard. For the views of Calvin, Luther, Arminius, and other fathers of Protestant theology, one would not of course restrict himself to more recent exponents of these systems, but should consult the writings of these fathers themselves.* The following special treatises will guide the student to further investigation.

(b) The works of Bannerman, Elliott, Gausson, Given, and Manly, on the Inspiration of the Scriptures; the sections on the church doctrine of the Scriptures in the general works on systematic theology. Ladd's "The Doctrine of Sacred Scriptures" is massive and thoughtful, but not orthodox on all points.

* "Fathers," in theological language, are those who originated systems, or schools of thought; whereas "doctors" are those who merely teach them.

(c) Charnocke's "Existence and Attributes of God." Bickersteth's "The Rock of Ages" (the Trinity). Candlish's "The Fatherhood of God." Dawson's "Origin of the World." Hickok's "Creator and Creation." McCosh's "Theory of the Divine Government." Harris's "Rational Theism." Harris's "Self-Revelation of God." The corresponding sections in the general works above mentioned.

(d) Liddon's "The Divinity of our Lord and Saviour Jesus Christ." Bruce's "The Humiliation of Christ." Dorner's "The Doctrine of the Person of Christ." Schaff's "The Person of Christ." Van Oosterzee's "The Image of Christ as Presented in Scripture." Barnes' "The Atonement." Dale's "The Atonement." Magee's "Discourses and Dissertations on the Atonement." Cave's "Scriptural Doctrine of Sacrifice." The corresponding sections in the general works.

(e) Heber's Bampton Lectures on the Personality and Office of the Comforter. See also the American edition of the works of John Owen, vols. iii, iv; and the corresponding sections in the general works.

(f) Tulloch's "The Christian Doctrine of Sin." James Buchanan's "The Doctrine of Justification." The chapters on the doctrines concerning Man and Sin in the general works on Dogmatics.

(g) Bannerman's "The Scripture Doctrine of the Church." Morris's "Ecclesiology." Stuart Robinson's "The Church of God." The parts devoted to Ecclesiology in the works on Christian Dogmatics of Van Oosterzee, Pope, Summers, etc.

(h) The parts devoted to eschatology, or the resurrection, the final judgment, etc., in the general treatises of Hodge, Dorner, Martensen, Van Oosterzee, etc., on Systematic Theology or Christian Dogmatics, Remensnyder's "Doom Eternal."

(3) *Christian Ethics*; or Moral Theology.

Martensen's "Christian Ethics," Baird's "Religion in America," Spear's "Religion and the State," Hovey's "Religion and the State," Thompson's "Church and State in the United States," Hitchcock's "Socialism," Wolsey's "Communism and Socialism," Cadman's "Christian Unity of Capital and Labor"; vols. iv, vi, vii, viii of Boston Monday Lectures, discussing Conscience, Marriage, Socialism.

(4) *Comparative Theology*.

Schaff's "Creeds of Christendom," vols. ii, iii, Moffat's "A Comparative History of Religions," Rawlinson's "The Contrasts of Christianity with Heathen and Jewish Systems," Schaff's "The Harmony of the Reformed Con-

fessions," Hall's "The Harmony of Protestant Confessions."

(5) *Theoretical Apologetics.*

Christlieb's "Modern Doubt and Christian Belief," Fisher's "Essays on the Supernatural Origin of Christianity," Godet's "Lectures in Defence of the Christian Faith," Guizot's "Meditations on the Essence of Christianity," Smith's "Apologetics," Luthardt's "Lectures on the Fundamental Truths of Christianity," Butler's Analogy.

3. *Practical Theology.*

The literature is very abundant and much of it well known to all readers. Works relating to the history of the several branches have been mentioned on a preceding page. Van Oosterzee's Practical Theology opens up the whole subject from the point of view of a foreign writer, and though the conditions and circumstances are in many respects quite different on this side of the sea, it is worthy of a careful reading by the American student. A few of the more special works are as follows:

(1) *Homiletics*; Phelps' "Theory of Preaching," Broadus's "Preparation and Delivery of Sermons," the Yale Lectures on Preaching by Beecher, Crosby, Dale, Hall, Simpson, Taylor, Brooks.

(2) *Catechetics*; Van Oosterzee's "Practical Theology," pp. 448-509. See also the articles in the McClintock & Strong and Schaff-Herzog Cyclopedias. The Lutheran, Reformed, Westminster, and other great catechisms, together with their histories, are given in Schaff's "Creeds of Christendom." The subject has both a scientific and practical side, and is worthy of much more attention in both aspects. Theory exists for the sake of practice, or application, and the latter is helped out by the former. The Protestant Church and the people should keep together. Arden's "Manual of Catechetical Instruction," Beecher's "Common Sense Applied to Religion; or, the Bible and the People," Spencer's "Pastor's Sketches."

(3) *The Sunday School*. Trumbull's "Teaching and Teachers" and "Yale Lectures on the Sunday School." This latter work has at the end a valuable bibliography which will guide the student to the abundant literature of the subject.

(4) *Pastoral Theology*. Baxter's "Reformed Pastor." Blaikie's "For the Work of the Ministry." George Herbert's "The Country Parson." Plumer's "Pastoral Theology." Van Oosterzee's "Practical Theology," pp. 510-587. Vinet's "Pastoral Theology." Shedd's "Homiletics and Pastoral Theology." Hoppin's "Pastoral Theology." Phelps' "Men and Books." Hatfield's "Revivals of Religion." Barnes'

"Sermons on Revivals." Newell's "Revivals: How and When." Stall's "Method of Church Work."

(5) *Liturgics*. In addition to the works on the historical liturgies already mentioned the following sources may be consulted: Van Oosterzee's "Practical Theology," pp. 345-447. Baird's "A Chapter on Liturgies." "Eutaxia; or, the Presbyterian Liturgies." The Princeton Review, July 1855. Vincent's (M. R.) "The Minister's Handbook," containing forms for Baptism, Burial, Ordinations, etc. Mattison's "Minister's Pocket Ritual," adapted to the use of all denominations. The various formulas contained in the denominational Disciplines and Handbooks.

(6) *Church Polity*. Barnes' "Episcopacy Tested by Scripture." Davidson's "The Ecclesiastical Polity of the New Testament Unfolded." Miller's "Christian Ministry." Robinson's "The Church of God"; the appendix contains the polity of John Knox and other historic symbols of Presbyterian Church Government. G. A. Jacobs' "Ecclesiastical Polity." Hodges' "The Church and Its Polity." Ladd's "The Principles of Church Polity"; illustrated by an analysis of modern Congregationalism."

(7) *Hymnology and Church Music*. Historical references have been given above. Other

literature is very abundant, including the various hymnals and tune books, and the numerous works on hymns and their authors. We mention: Christopher's "Hymn Writers and Their Hymns." Miller's "Singers and Songs of the Church." Winkworth's "Christian Singers of Germany." Butterworth's "Story of the Hymns." Long's "Hymns and Their History." Phelps' "Hymns and Choirs." Gould's "History of Church Music in America." (This last should be brought down to present date.)

(8) *Evangelistics*; or Missions. Works on the present practical aspects of this subject are numerous and increasing rapidly, which argues an increasing interest in this branch of Christian activity. Pierson's "The Crisis of Missions"; Strong's "Our Country"; Ellinwood's "The Great Conquest"; Carroll's "The World of Missions"; Houghton's "The Women of the Orient"; Bromhall's "The Evangelization of the World"; are a few of the books on this subject which may be here mentioned. "The Missionary Review of the World" (monthly) furnishes the ablest current discussions of missionary news and methods. It is denominational.

(9) *Practical Apologetics*. Barnes' "Evidences of Christianity," lectures iv, ix, x. Storr's "The Divine Origin of Christianity

Indicated by Its Historical Effects"; "an impartial and scholarly survey of the history of humanitarianism and philanthropy, and of the rapid and steady progress made since the advent of Christ, in the various departments of human life—letters and morals, music, politics and society. . . . The principle applied by the author is, the cause is known by its effects, the tree by its fruits; that christendom is the proof of Christianity"; the ablest summary of the argument in the line of practical apologetics that is contained in any one volume. The whole history of Christian civilization, as compared with that of other civilizations, is itself a practical vindication of Christianity.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world. Matt. 28: 19, 20.

APPENDIX.

A.—BIBLICAL THEOLOGY.

IN reference to what has been said on pages 85, 121, and elsewhere, concerning this comparatively recent division of theological science, the following additional statements may not be out of place :

1. *Definition and Scope.*

The term "Biblical" is in this connection used in a kind of technical sense, whereby it is not meant to be implied, of course, that the ordinarily so called Systematic Theology is not in another sense quite Biblical. Systematic Theology, however, is constructed in reference to the state of Christian thought and affairs at the time of the writer, and is bound to take more or less formal heed to the voice of the Church as expressed in creeds and rulings of ecclesiastical councils. But Biblical Theology as such has nothing to do with creeds as such, nor with the present, only in so far as its form may to a greater or less extent be determined thereby. It seeks the truth of revelation not so much in its adaptation to the wants and phases of the Church at the present time as in its adaptation to the ancient people of God, to whom it was revealed in the first place.

A Systematic Theology, or Christian Dogmatics, there must be, of course; but it is only a systematic exposition of the creed and the voice of the Church, founded, in the view of the writer, on the Sacred Scriptures. But, what-

ever may be the prepossessions of the writer of a Biblical Theology, this branch of theological science itself is supposed to deal only with the Bible, unhampered by allegiance to any other confession. It builds on the postulate of a central thought in the whole Old and New Testament revelation, viz., the Divine Purpose of Redemption; and it seeks to trace within the period of the Biblical history the movement of that purpose towards its consummation. God spake unto the fathers "by divers portions and in divers manners" (Heb. i, 1); and the object of Biblical Theology is to systematically exhibit and discuss this revelation of God as it was actually made from time to time.

But God revealed his will and purpose not only by means of the words which he spake through prophets and apostles, but also by means of the facts, or historical occurrences, recorded in the Bible. Biblical Theology, then, is the historical exhibition of the religion, in its entirety, contained in the canonical books of the Sacred Scriptures. It conducts its discussion apart from any confessional standpoint, though the results of its inquiries may, of course, be quite in harmony with the creed in so far as the latter may express itself. It abides mainly in the Bible times, seeking to know the course, and the contents, and the significance, of God's revelation to his ancient people primarily in its relation to that people themselves. This must be first known before its relation to the subsequent Church can be fully apprehended and appreciated. Only thus can the fundamental importance of the Old Testament in its relation to the New, and hence to ourselves, be made clearly visible.

Biblical Theology, then, would seem to be easily distinguishable from what is commonly called Systematic Theology, or Christian Dogmatics. The latter has a by no means unimportant place in theological science and literature, but it cannot, and it should not, lose sight wholly of the Confession and of the aspects and demands

of the organized Church and the times. Biblical Theology is systematic, but it is not Systematic; and on the other hand Systematic Theology ought to be in harmony with the teachings of the Bible, but it is not Biblical in the proper technical sense in which the word is used.

2. *Method.*

That is, upon what principle, or plan, is Biblical Theology constructed? Its method is historical. It seeks to reproduce, or exhibit, the process whereby religious knowledge attained its growth, as found in the Bible, using the books of the Bible for this purpose according to their presumed chronological order. It shows how religious knowledge was added from time to time to what was already in the possession of God's people, or had been previously revealed. It shows the laws of the development of the Biblical religion from the germinal principles in the beginning to the completion of the revelation in the Christ of the New Testament. But the growth, or development, which Biblical Theology traces is a supernatural growth. It is not possible to explain it on merely natural grounds, and hence it can by no means be regarded as the mere outcome of the striving of the so-called religious genius of the Hebrew people.

But Biblical Theology is also inductive in its method, because it ever seeks the unity which exists in the abundant diversity of Biblical times, authors, types of doctrine, etc., and by comparing one with another reaches its conclusions. It examines the statements, or passages, severally and together, treating the Biblical revelation as embodied in Divine deeds and institutions, as well as in words or verbal statements of doctrine and precept. In short it embraces all the essential factors of the history of the Kingdom of God as set forth in the Old and New Testaments.

3. *Sources.*

The primary sources of Biblical Theology are, of course, the canonical Scriptures of the Old and New Tes-

taments. Protestantism rejects both the Jewish and Christian apocryphal writings, while the Roman Catholic Church retains the former, attaching to them a secondary authority. Other sources of information, such as contemporaneous secular history and the religious records of peoples lying outside of the sphere of revelation, are to be consulted by way of collateral illustration. The Biblical religion is one among a great variety of religions, all of which possess a greater or less number of features in common; as, for example, the recognition of the existence of a Divine Being to whom man is in some way responsible. But a true Biblical Theology recognizes the religion of the Bible as a supernaturally revealed religion, and as being the only one that is so revealed. And it is its province, not only to ascertain, systematize, and discuss, the contents of this religion, but also to distinguish what is peculiar to it from what it has in common with other religions.

But while the Old Testament is the chief source of the data and subject-matter of Old Testament Theology, it is necessary for us to have a right view of the Old Testament itself. It is not to be regarded merely as the record left to us of the religious views and practices of the ancient Hebrews, in the same sense as the Zendavesta may be regarded as the record of the religion of the ancient Persians. The ancient Hebrews did and believed many things which the Old Testament did not allow, and it enjoined from the very outset more than one belief and practice which they were extremely slow to accept—which was, indeed, directly opposed to the persistent national tendency. This is an obvious fact, and it helps to prove that the Old Testament religion was by no means the mere outcome, as some rationalists have affirmed, of the simple gift and fondness of the Semitic people for religious matters.

It is the province, therefore, of a true Biblical Theology to distinguish, not only between the religion of the Old Testament and that of heathen nations, but also between

the natural religion of the masses of the Hebrew people and that which was furnished to them, and through them to us, from above and in a supernatural manner.

So, also, the revelation of the New Testament is to be distinguished from the contemporary uninspired Jewish theology in the midst of which the New Testament form of religion was developed. But a thorough understanding, in so far as this may be possible, of that which lies immediately on the outside of the sphere of revelation, will enable us only the more clearly to perceive and appreciate the peculiar excellency of that which is within. Such works, therefore, as throw light on these outside but immediately adjacent matters are to be regarded as useful collateral sources of information; as, for example: Rawlinson's "The Religions of the Ancient World"; Lenormant's "Occult Sciences of Asia"; Krehl's "Religion of the Pre-Islam Arabs"; Mover's "The Phœnicians"; Renouf's "History of the Egyptian Religion"; Weber's "System of the Old Synagogue Palestinian Theology"; The works of Schurer already mentioned; such parts of the Talmuds and Targums as have been made accessible; the Sacred Books of the East, edited by Prof. Max Müller, etc.

4. *Origin, and Dangers.*

Biblical Theology is the offspring of Protestantism, and in no other than the free and fertile soil of Protestantism can it ever flourish. The history of its origin and rise to a distinct place as a recognized branch of theological science is not the least interesting chapter in the internal history of the modern Church. But while Protestant freedom and activity have given to the world this and many other phases of Biblical and theological study, would it not be well for Protestants themselves to hold ever vividly in mind the fact that liberty is not license? The Church, including the Protestant branch of it, still has a rightful voice, as indeed it must ever have. He who works within the pale of the Church, and under its aus-

pices, necessarily in so doing surrenders a part of his freedom to the Church. If Protestantism should ever degenerate into an excessive individualism, then may be justified the often repeated accusation of our Roman Catholic friends that Protestantism is nothing but "a rushing into a bottomless pit" of negations, discords and confusions. Nothing is so harmless as the pure truth, nothing is so valuable, nothing more desirable; and many truths are yet at the bottom of a deep well, their lustre so dimmed that they cannot be easily identified. But there is nothing hid save that it should be manifested; neither was anything made secret but that it should come to light. And yet it is also true that it would be a sad day for the Church, and hence for the world, if Protestantism, in its bounding freedom and eagerness to unveil the truth, should swing loose from all its historical landmarks, and the word "traditional" should become only a term of reproach, and we should no more have respect for the gray hairs of the once mighty Past. *In medias res tutissimus ibis*. The middle way is the safest; and if Protestant Biblical study, whether in its narrower or more comprehensive sense, would achieve its best results for the Church and the world, in this way it must walk. Nothing should be labeled "Truth" until it is known to be Truth; and nothing that has long, and apparently on good grounds, been received as true should be labeled as false until it is known to be so. He who walks in the presence of mystery should walk cautiously, and he who stands in the vicinity of the Cross should do so with bowed and uncovered head. These are no places for other than reverent and circumspect utterances.

B.—TOPICS FOR STUDY.

The following groups of topics for study are selected from several sources, but chiefly from the list published in the Theological catalogue of Cumberland University. Several of the students in the Seminary of this Institution have written up the list, as there presented, with profit to themselves and creditable success. It is intended simply as an encouragement and suggestive introduction to independent and original investigation, and as such may not be out of place here. Such hints as to sources of information have been given in the preceding pages, under the head of "Literature," as may render it unnecessary to furnish further references.

I. HISTORICAL AND DOCTRINAL.

1. The Nature and Method of Christian Teaching as set forth in the Acts of the Apostles.
2. The Doctrinal Character of the Early Apostolic Teaching.
3. The Influence of Jewish Ceremonial upon the Christian Church.
4. The Influence of Greek Philosophy on Christian Thought.
5. Early Schisms.
6. List and Description of Heresies to the time of the Reformation.
7. History and Influence of Monasticism.
8. Augustin.
9. Christian Charity in the Early Church.
10. The Emperor Constantine.
11. Bernard of Clairvaux.
12. John Tauler.

13. Francis Lambert.
14. John Dury.
15. Religious Guilds and Associations.

II. HISTORICAL AND CRITICAL.

1. Manuscripts of the Old Testament and Printed Hebrew Editions.
2. History of the Hebrew Text of the Old Testament.
3. The Revised Version of the New Testament.
4. The Revised Version of the Old Testament.
5. Theories of the Pentateuch.
6. The Authorship of the Book of Isaiah.
7. Hebrew Psalm-writing.
8. The Hebrew Schools of the Prophets
9. The Asaph-Psalms.
10. The Korah-Psalms.
11. The Davidic-Psalms.
12. History and Results of the "Higher Criticism."
13. First Beginnings of a Collection of Apostolic Writings.
14. The Canon of Scripture as regarded by the Reformers.
15. The Canon as regarded by the English Puritans.

III. HISTORICAL AND EXEGETICAL.

1. Historical Sketch of the Jewish Exegesis.
2. Of the Early Christian Exegesis.
3. Of the Exegesis of the Middle Ages.
4. Of the Reformation Period.
5. Peculiarities of the Pastoral Epistles.
6. Peculiarities of the Epistle to the Hebrews.
7. The Church at Corinth.

8. The Apostle Paul's Relation to Judaism.
9. Romans ix-xi.
10. The Epistle to the Galatians.
11. Analysis of the Epistle to the Hebrews, based on its central doctrinal thought.

IV. BIBLICAL THEOLOGY.

1. Origin, Growth, and Distinctive Characteristics of Biblical Theology.
2. An Essay in Old Testament Theology.
3. The Place of John's Gospel in New Testament Theology.
4. The Cardinal Doctrines of the Old Testament.
5. Doctrinal Omissions in the Old Testament.
6. The Messianic, or Evangelical, Mission of the Ancient Hebrews.
7. The Relation of the Two Testaments to Each Other.
8. The Theology of the Jews at the time of our Saviour.
9. An Outline of the Teaching of Christ as presented in Matthew, Mark and Luke.
10. The "Text" and Analysis of the Sermon on the Mount.
11. An Essay in the Pauline Theology; an arrangement of its chief theses.
12. A Classified Arrangement of the Ethical Teachings of Paul.

V. PRACTICAL THEOLOGY.

1. A Classified List of the Practical Teachings of the Pastoral Epistles.
2. The Right Temper for a Theologian.
3. The Right Temper for a Pastor.

4. Investigation of the subject : "A Minister's Studies."
5. The Relation of the Minister to the Church, its Courts and Creeds.
6. Missions.
7. The Sunday School.
8. Analysis of Texts and Outlines of Sermons.
9. Richard Baxter as a Pastor.
10. George Herbert as a Poet and Pastor.
11. Adoniram Judson.

THEOLOGICAL ENCYCLOPEDIA.

DEFINITION AND SCOPE.

DIVISION.

IMPORTANCE.

RELATION OF PHILOSOPHY TO THEOLOGY.

OTHER BRANCHES. { Sciences.
Arts.

SPECIAL THEOLOGICAL ENCYCLOPEDIA.

HEATHEN
THEOLOGY.

{ Persian Religion.
Confucian Religion.
Greek Religion.
Egyptian Religion.
Assyrian religion.

{ EXEGETICAL
AND AUXILIARY
STUDIES.

GENERAL
SCHEME OF
THEOLOGICAL
SCIENCE.

CHRISTIAN
THEOLOGY.

CHRISTIAN
THEOLOGY
PROPER.

OTHER TERMS
EMPLOYED.

{ Speculative Theology.
Mystic Theology.
Rationalistic Theology.
Natural Theology, etc., etc.

PERSONAL EXPERIENCE.

LITERATURE.

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	BIBLICAL ARCHÆOLOGY.	{ Biblical Geography. Biblical Physiography. Biblical Manners and Customs. Biblical Arts and Sciences.
L TION.	BIBLICAL CANONICS.	{ In Early Church. In Roman Catholic Church. In Protestant Church. In Criticism.
	TEXTUAL CRITICISM.	{ History of O. T. and N. T. Text. Manuscripts. Versions. Quotations, etc., etc.
	HISTORIC CRITICISM.	{ Authorship, Date, etc., etc. Occasion, Design, etc., etc.
	IN ITS BASIS. . . .	{ Biblical Philology. Cognate Philology. Oriental Archæology.
	IN ITS PROCESS. . .	{ Grammatical Exegesis. Logical and Rhetorical Exegesis. Historical Exegesis. Comparative Exegesis. Literary Exegesis. Doctrinal Exegesis. Practical Exegesis.
ESIS.	IN ITS METHODS. .	{ Allegorical Exegesis. Dogmatical Exegesis. Pietistic Exegesis. Rationalistic Exegesis. Apologetic and Supernatural Ex. Spiritualistic Exegesis. Grammatical and Historical Ex.
		{ Jewish Ex. { In Its Origin. Rabbinical Ex. Alexandrian Ex. Apostolic Ex.
	IN ITS HISTORY. . .	{ Patristic Ex. { Literal. Allegorical Ex. Historico-Gram. Mediæval Exegesis. Reformation Exegesis. Modern Exegesis.
	IN ITS PRINCIPLES.—Hermeneutics.	
. . .	{ In Its Historical Aspect. O. T. Dogmatics.	
. . .	{ In Its Historical Aspect. N. T. Dogmatics.	
	Historical Theology. .	{ Historical Statistics. External Church History. History of Church Thought. Religious Statistics.
heo. .		{ Church Dogmatics. Christian Ethics.
	Doctrinal Theology. . .	{ Comparative { Polemics. Dogmatics. { Irenics.
	Homiletics. Catechetics. The Sunday School.	{ Theoretical Apologetics. Ecclesiastical Statistics.
in Its or logy.	Evangelistics.	{ Home Missions. Foreign Missions.
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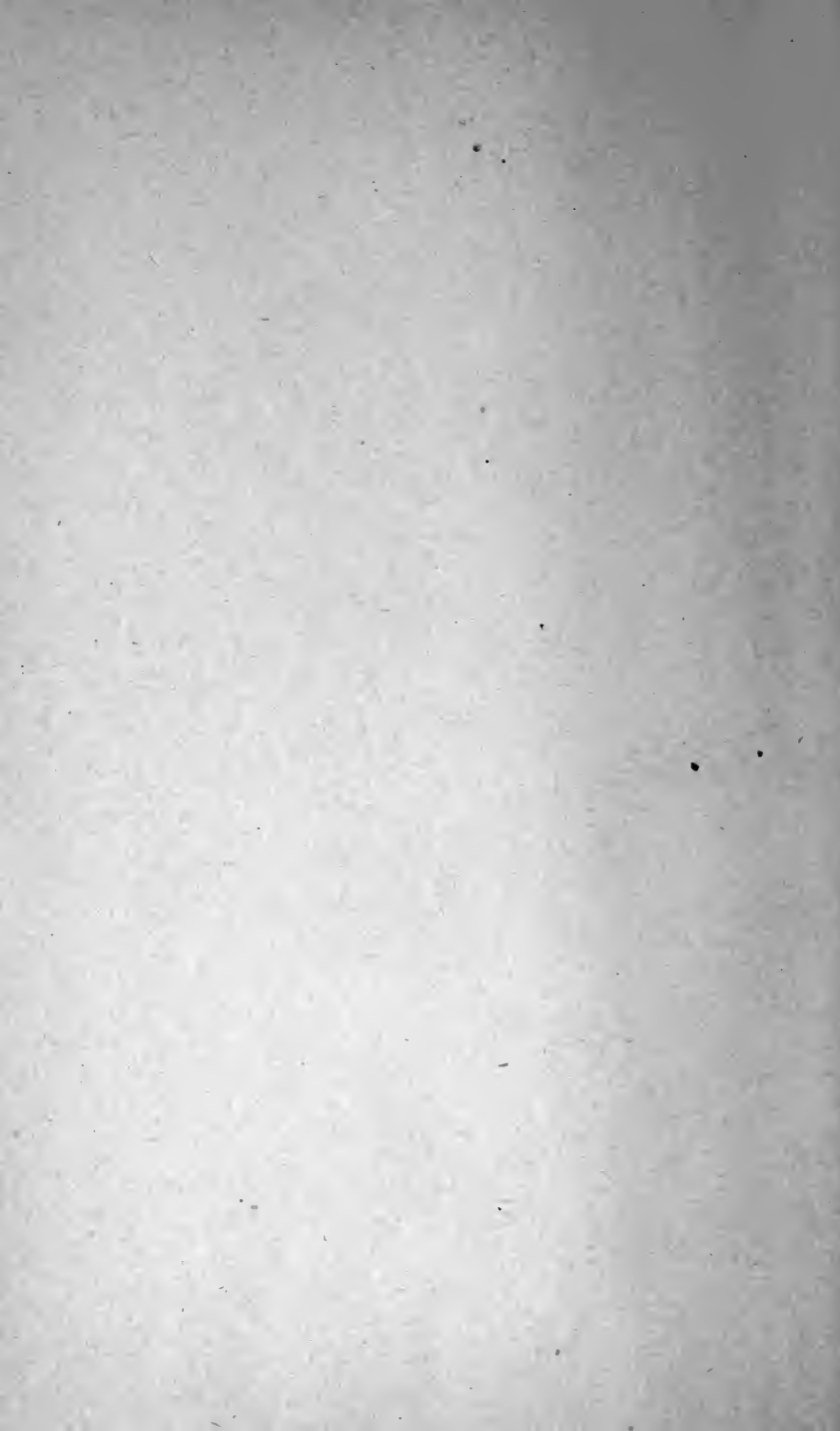
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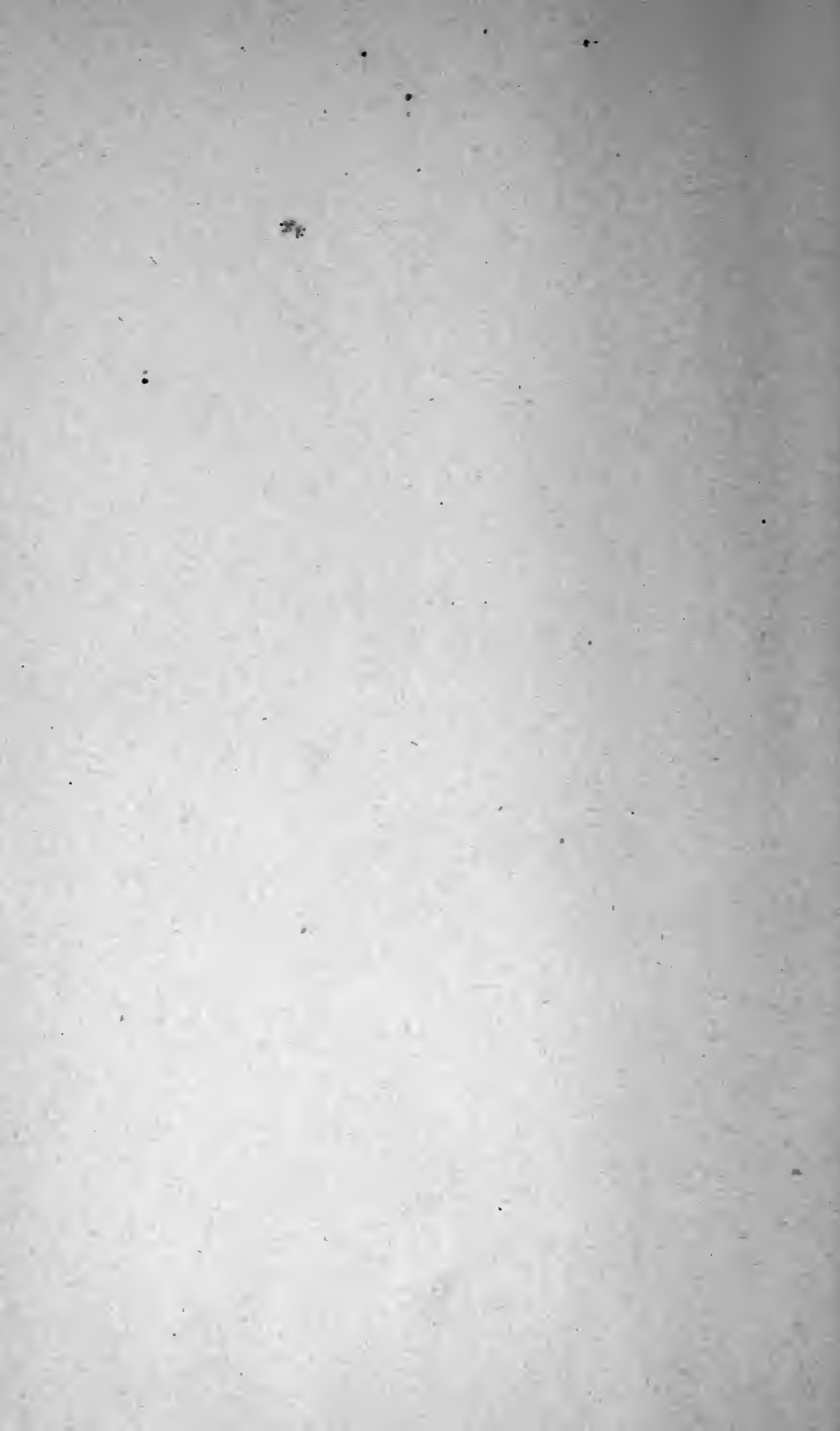
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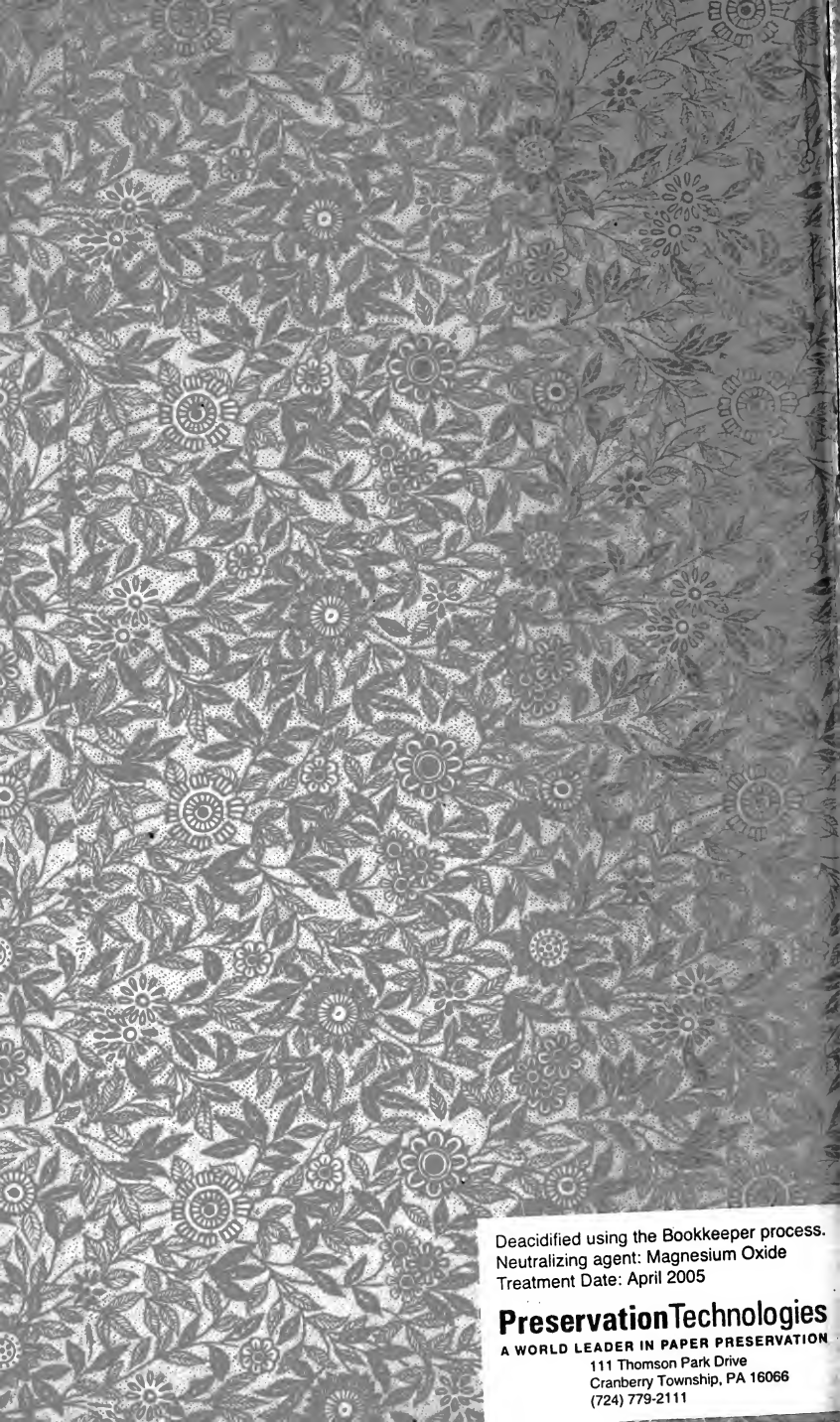










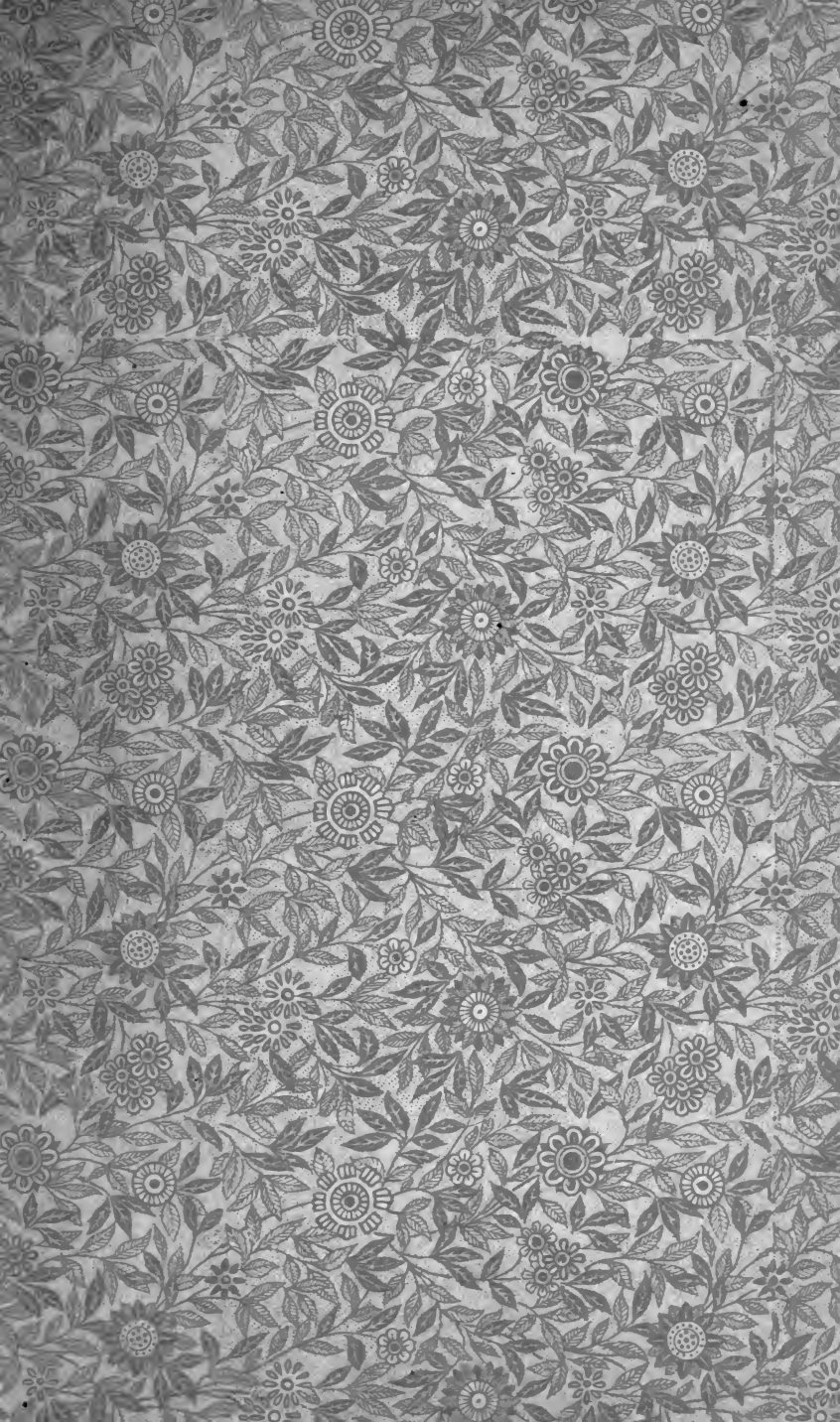


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